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*The Bearing of Religious Unity upon the Work of Missions.**

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WHETHER takes a comprehensive survey of the state of religious thought and sentiment during the nineteenth century, with a view to ascertain their prevailing tendency, cannot fail to be impressed with certain portentous changes, which in obedience to some hidden law are taking place. So far as Protestant communities are concerned, at least, there has been an enormous increase in missionary activity. In fact Protestant missions on any scale which, even in outlook, was at all commensurate with the earth's area, may fairly be said to have been born with the century. The Reformation was a civil war within the Christian Church, and as in political matters so in religion internal strife withdrew men's thoughts and energies from 'foreign affairs.' It stood for purification and for intensification, not for expansion. For at least a century and a half this was a prime characteristic of the Reformed Churches. But with the dawn of the century now nearing its close there flamed forth, as from an inner furnace of spiritual fervour, the splendid enthusiasm which has given to the Church such hero-names as Moffat, Livingstone, Carey, Martyn, Bowen, Gordon, Morrison, Burns and Hannington. The movement has lost some of its early romance, not because the fire of its zeal has abated but because it is settling down to steadfast purpose and practical, wisely calculated aim. It has yet to reach its culminating point.

The Roman Catholic section of Christendom presented the same phenomena, but at an earlier date. The Reformation, which kept the reformers busy at re-construction, made the ancient Church

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missionary. Perhaps it would hardly be too much to say that the magnificent successes of the Propaganda, during the sixteenth and seventeenth centuries, did much to save the Papacy from extinction. Exploits like those of Xavier and Ricci have lent a lustre to Catholicism, brighter and more lasting than all the august grandeur of the Popes, and which cannot be dimmed by comparison with Protestant annals. Nor can it be fairly said, though Protestant missions have been to the front, that during the present century there has been any abatement of missionary ardour on the part of the older community.

Side by side with this movement there has grown up a strong and general aspiration for religious union. So far it can hardly be described as more than an aspiration, though in two or three instances it has reached, and with the happiest result, the point of organic amalgamation. But the force of the sentiment may be partly measured by the fact that all which has been accomplished, either in the fuller toleration and more friendly attitude of Church, or in such actual union as has been already brought about, utterly fails to satisfy its keen demand. It is a growing hunger for man's spiritual nature, which will never rest, but will become more ravenous until it is fed. Historic generalization is always dangerous and often unconvincing, because it can always be confronted with the adverse facts, the value of which has only to be somewhat magnified to show the conclusion wrong. Still one may venture the assertion that the tide of tendency, which has been flowing since the Greek and Roman Communions separated from each other's fellowship, and which has issued in the myriad divisions of Christendom, has already spent its strength; that the set of the current is now toward union, and that men no longer care to separate from each other's communion to witness for some particular phase of truth, but are at least earnestly longing to find the more excellent way, which reconciles fellowship of spirit to liberty of thought. This is not a down-grade but an up-grade movement.

While the tendency is one it manifests itself in various ways. Its widest exhibition is in the almost universal admission of the political right of freedom of conscience. It is not confined to Protestants, for though Rome, boasting of her unchangeableness, maintains in theory the right to persecute, and Protestants for purposes of argument affect to think that her will, where she has the power, is as good as ever, there is no real ground to doubt that the public sentiment of Romanists themselves would be outraged by the revival of such horrors as those of St. Bartholomew or the Inquisition. In the various denominations of Protestantism men are already feeling that their differences are rather matters to be

apologized for than to be proud of. There is a growing disposition to substitute a spiritual test for the intellectual one, conversion for orthodoxy. There is an increasing tendency to recognize the commonwealth of Christian life. More and more stress is being laid upon what the various Churches have in common, less and less emphasis is being given to their distinctive differences. Here and there one marks the signs of a capacity to learn from one another. There is a widespread unity of sentiment and of spiritual aim. There is an irrepressible desire for organic union. In some few minds, still to be considered extreme, and too far in advance of the common sentiment to powerfully affect the mass, the idea is dimly entertained of some common bond of union, which shall give visible expression to the Catholic sentiment of one common Christendom.

Without the ranks of professing Christians the same spirit is at work, but in an apparently hostile direction. A strong sentiment of the value of those spiritual and ethical impulses, which make the very heart and life of Christianity, accompanies a peremptory rejection of specific theological doctrines. An undisguised contempt for, and impatience with, the divisions and differences of Christians is coupled with a wide and sympathetic study of the non-Christian religions of the world. By the new pathway of comparative religion men are finding their way to the belief in the common possession of a spiritual nature on the part of all the members of the human family. Not less notable as a mark of change is the growth of the cosmopolitan and humanitarian spirit, which is breaking the barriers of national prejudice; the democratic spirit, which asserts the right to a share of political power on the part of the humblest member of the state; the socialistic spirit, which is fast abolishing the merciless distinctions of class and of caste and claiming for all a place in society and a share of the necessities and reasonable comforts of life. Can we trace these various movements to a common cause? Different and disconnected as they appear in external aspect can we ascribe them to one originating force? We believe that we can. They are the results of the action of the essential spirit of Christianity in human life, upheavals of the surface of society, subject to the permeating influence of Gospel leaven, phases of the age-long but age-victorious process, by which the Kingdom of Heaven is being established on earth. They indicate the Gospel in practice, the fulfilment of the great command, 'Go ye into all the world and preach the Gospel to every creature;' the realization of the Saviour's prayer 'that they all may be one, as thou Father art in me and I in Thee, that they also may be one in us;' the dawning consciousness of the Saviour's care for all the spiritual in all climes and ages, 'Other

sheep have I, which are not of this fold, them also I must bring; ' the application of that practical Gospel taught apostolically, ' Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? ' They mark and define the epoch as one in which the best ideals of our holy faith have held practical sway, in which Christians are nobly striving to make Christ King everywhere and over the whole of life. The Chicago Parliament of Religions will stand a red-letter event in the calendar of religious history, the grandest visible embodiment yet reached of these magnificent aspirations.

The cause of Christian missions and that of religious unity are so intimately related to each other that they need to be considered together, as each promotes the other, and whatever tends to advance either will benefit both. One of the questions we often ask ourselves in the present day is, Why is missionary work on the whole attended with so little success ? And undoubtedly a partial answer is supplied in the statement that it is carried on with divided and sometimes rival forces. On the other hand, if we ask ourselves what has been the secret of the unhappy divisions which have rent Christendom into countless sects the answer is equally pertinent, because the energy, the aggressiveness, the battle-spirit which should have occupied itself in combatting sin and darkness and subduing the powers of superstition and evil without the Church have been pent up within her bosom. In a most culpable degree the Church has forgotten the intimate relation which lay between the two most solemn and most binding charges of Her Divine Master, given to her under the very shadow of His Cross, ' A new commandment give I unto you that ye love one another, and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.' It was to the united Church that the grace of Pentecost was given ; it was to equip her for the conquest of the world that she was clothed with its inspiration. It is idle to bemoan the past, but it is the part of wisdom to learn its lessons, and surely one of the lessons God is loudly teaching us is that to have larger measures of missionary success we must have increased Christian union. In the very nature of things these two must go together. In the family, in business, in the management of the state we do not hesitate to recognize the principle that domestic harmony and outward prosperity are linked inseparably together. Can we imagine then that in religion alone, which ought to be its grandest expression, the law is relaxed ? Is a religion, universal in its empire but disordered and desperate in its fellowship, so much as conceivable ? The world conquered by a divided Church ! Never. The idea involves a contradiction. Before the final victory can come,

or the last stronghold be toppled down, or the banner bearing the king's name can enter at the breach, the investing forces must be formed anew ; one spirit must animate, one will control, one purpose inspire ; nothing must break the perfect discipline of the ranks, in whose hearts glows the fire of victory, and on whose serried front is written the invincibility of order and harmony.

It would be an interesting subject of enquiry, though far beyond our range, to discover how far the sentiment in favour of Christian union has been the direct outcome of the increase in missionary zeal and enterprise. Reports of Gospel conquests among men of various races, of all grades in the scale of civilization ; the record of how savagery has been tamed, cannibalism diminished and nameless cruelties abated, peaceful industries established and the useful arts cultivated amongst those lower races of Africa, Madagascar, Fiji, and other islands, whom German writers style the nature-peoples, together with such partial successes as have been achieved amongst the followers of the great non-Christian creeds, on the wide continent of Asia ; the Hindoo, the Chinaman and the Japanese, leaving the metaphysical subtleties by Brahm, the grotesque idols of Buddhism and the cold abstractions of that confucianism which is neither a religion nor a philosophy, and the believers in Mahomet turning from the prophet of Arabia to find in Christ an eternal Saviour, a new light and a fresh hope, cannot have failed to impress men's imagination and set them asking the question, Is not this better far than rivalling one another at home and giving almost exclusive attention to the minor issues which lie between us ?

But whatever has been the force of the missionary sentiment hitherto in promoting Christian unity there is no question that its influence might be enormously increased. Christian union is a gigantic problem, which the wisest leaders of the Churches do not at all see their way to solve. But if there is one thing clear about the subject it is that we must have a common ground to unite upon and one that we can all accept with enthusiasm. Unity is not uniformity. What we want is not so much an army, the stature of whose soldiers agrees with the standard, and whose uniforms are according to regulation patterns, as an army in which every heart burns true with a common fire of purpose and who move with unswerving directness to a common end. So far as we can see the great object of the conversion of the world, and this object alone, supplies the want. Just as all Protestant Christians hold to the Bible and say, This is the great source of our religion ; whatever our differences we cling to the inspired page, we meet in our common reverence for the Word of God, so ought they to say, so let us hope they will say

some day: the world as the subject of Redemption this is the great object of our religion; round this one cause we may cluster ourselves, sink our differences in the one end in view and link ourselves in a new and sweeter brotherhood as we go unitedly to possess it. 'The field is the world;' we have no doubt about that, that is a basis of union wide enough, certain enough, grand enough for us all. Let only this prime mission of the Church, the sacred charter of her risen Lord, loom large enough, near enough to her view, and union, such as we dare not now mention, such as we do not now dream of, is assured.

Consider only some of the advantages to the work of Christian missions which may be expected to accrue, as a spirit of union prevails among the different sections of the Church. The union of parent Churches will mean very substantial economy in Church expenditure and set free very considerable funds for the spread of the Gospel abroad. Perhaps we could easily imagine combinations of Churches already closely akin, which would result in a saving of finances by which they could easily double present contributions to mission work. Fancy the £2,000,000, the present cost of the Christian army, in the greater crusade being changed into £4,000,000.

Union would result in a much more systematic mapping out of missionary fields and much more complete co-operation amongst individual missionaries than exists at present. The number of Protestant Missionary Societies in existence is probably about eighty. In India, in China, in Japan they overlap each other to a very considerable degree. They travel past one another's stations to preach the Gospel. In great heathen cities they establish separate, and what must be, to some extent, rival centres of evangelization. In Peking there are seven different societies represented, in Tientsin there are four, in Shanghai eight, in Canton still more. Now when we reflect that in the principal cities of India, Japan and probably Africa the same state of things prevail we are made conscious of a by no means inconsiderable waste of force. A critic of Japanese missions made the assertion in the *London Times* of November 25th that there are in Tokio 31 different mission Churches, including 300 male and female missionaries. This must be taken with caution, as his principle of calculation is not apparent, but it may seem to indicate a danger to which with the increase of agents missions are growingly subject. For it must be kept in mind that the tendency increases as missions increase. There is no wish to exaggerate this evil. As a whole, missionary societies have done all that lay in their power to avoid trenching, to make use of a political phrase—on each other's 'sphere of influence,' and missionaries have exercised all reasonable wisdom and sagacity in their local divisions of territory. There has been the lowest minimum

of friction possible under the circumstances. The contention is that so long as the Churches remain apart and do their missionary work apart these overlappings are inevitable.

This consideration of waste of force bears with at least equal pressure on the philanthropic and educational institutions established in connection with missions. Schools for Christian children, colleges for training native agents, medical hospitals and dispensaries might be far more efficiently conducted, as they would command a greater variety and choice of talent, and might be much more economically managed, if dividing lines were taken away and all missionaries in the same town or district of whatever society worked in complete co-operation with each other.

To illustrate by one concrete instance, which is anything but an extreme overlapping and which may therefore be taken as fairly representative of the state of things throughout the mission fields of the world. In Tientsin there are four separate missions working among the Chinese. These embrace, at present, a total of 22 missionaries, male and female, 10 chapels for preaching, 3 medical hospitals, 10 schools, higher and lower grade. Each of these missions has important mission work outlying from Tientsin, but under the care of missionaries resident in the port and included in the total just given. Suppose we set off three missionaries to manage this outside work. There would then be for the city alone 19 missionaries. Yet anyone acquainted with the facts would, we think, see that by such co-operation, as would amount to the four missions becoming one mission, 10 agents instead of 19 could, with equal effectiveness, do the work which is now being done, setting free the other nine for other spheres of usefulness. Tientsin is a city of *a million people*, so that as it is we cannot be said to be crowded. We are but as a drop of a bucket; 900 instead of 19 would perhaps be more like the proportion of religious teachers in a large Western city. But this is surely the more reason why the number we have should be as widely distributed as may be. That complete co-operation, so far as the missionaries themselves are concerned, is quite feasible, should appear from this, that for purposes of English worship they do actually constitute one Union Church!

The moral effect of a united front is more difficult to estimate but that its influence on those to whom the Gospel message is carried would be immense no one can seriously deny. It is the more difficult to speak on this topic, as the wildest nonsense has passed current on the subject among the unsympathetic critics of missions. The picture of an unsophisticated pagan, bewildered by the confusion of tongues arising from jarring sects, tossed helplessly to and fro as he pursues his anxious inquiries, from Episcopalian to Presbyterian,

from Calvinist to Armenian, from Churchman to Methodist, from Trinitarian to Unitarian, and finally giving up in despair the vain attempt to ascertain what Christianity is, and impartially inviting them all to join his own tolerant and Catholic communion—'More better you come joss pidgin side!' is too delicious for criticism. Nothing could be more supremely absurd. The whole thing is woven out of the cobwebs of the critic's imagination. It involves not only the densest ignorance of the missionary but a still more hopeless state of darkness as to the mental attitude of the neophyte. The simple reply to it is that among Protestant missions 19 members out of 20 could give no account whatever of the difference between one mission and another. They merely identify them with the personality of the missionary. Yet division has a bad moral effect. It is an enigma which renders the character of missionaries mysterious. Catechumens are not puzzled by contradictions in teaching or inconsistencies in method. Of the former they know next to nothing; to the latter they are absolutely indifferent. Our divisions seem to them without cause, and their inability to understand them is a serious deduction from their trust in us. The value of complete co-operation in work would lie in the harmony which would be established between the doctrine we teach and our method of teaching them.

It is when we look to the future that we tremble for the moral influence of sectarian divisions. As the foundations with which we are now so busy become firmly laid, as an enthusiasm for the study of Christianity spreads, as large and influential native Churches become formed, then more minute study and more discriminating discussion of the faith will show the deep lines of hate and wrath which have cleft asunder the followers of Jesus, then attempts may be made to perpetuate differences amongst those who have had no part in producing them, then in the face of the great heathen faiths the Gospel is destined to replace, all the ugly features of intolerance and bigotry will show themselves, and we tremble for the issue, as we think how long they may actually delay the coming of the Kingdom of God with power. In India and in Japan missions are in a stage far in advance of what they have reached in China, and in them the evil effects of disunion are already exhibiting the principle that the advance of missionary success makes the demand for union more urgent.

The view here taken of religious union does not regard it as a mechanical combination but as a guiding principle and an animating spirit. The manner of its embodiment must be left to time. The problem is too complex for men to sit down and draw up a scheme and say—go to now, let us accept the constitution and forthwith become an universal Church. It must be a growth, not a

manufacture ; must be realized by a process of education rather than one of agitation. The ideal must mature in the Christian consciousness before it can emerge as a realization in practice. It must result from the Catholic development of Christian thought. Any attempt to force it would but retard its advent. It can only hope to include all by learning to give comprehensive expression to what is precious in each. Those who most earnestly believe that the followers of Christ of every sect and party will some day unite in visible fellowship, and 'the one fold under one shepherd appear', will be least confident as to the particular means by which it will be brought about. From our present standpoint it is easy to see how feeble in places are the dividing barriers and how easily wisdom and love may surmount them. It is equally patent in other cases how real are the differences of principle and how mighty the strength of prejudices which must be reconciled, and how wisdom will be tasked and love tested before they can give way. Combinations such as the Sunday School Union, already international, the Bible Societies, the Young Men's Christian Association, suggest the value which the principle of co-operation for common objects may have. New wants will be born with new times, new plans of larger scope will be forthcoming 'as the thoughts of men are widened with the process of the Sun.' Close at our doors the great social questions are pressing for solution. Christians of all denominations are being called upon to deal with them ; Christianity as a whole must take a pre-eminent part in the solution of them, and in practical toil and combination great lessons will be learnt. Missions themselves, as has already been suggested, form the grandest basis for co-operative Christian effort that can be conceived. The great thing is that each and all of us should keep the grand ideal unswervingly in view, seek by all legitimate means to promote its realization, and by patience, tolerance, sympathetic study of one another, in a larger love, a more embracing wisdom, a stronger faith, move toward the goal. Could we but think that half the zeal, the intensity of purpose, the genius, the learning, the power of argument and persuasion, the loyalty to conviction, the sacrifice for conscience, the heroism of effort—in themselves such noble things—which in the past have been employed in the cause of division, would in the future be enlisted in the service of union, we should have no fear that the widest breach will be healed, the strongest barrier shattered and the followers of Christ made one.

Christian union is but a part of the wider question of religious union. Contemporaneously with the desire that all the citizens of the spiritual kingdom of our Divine King should stand to the outward world on terms of mutual recognition and fellowship there has grown up an almost equally imperious longing to approach the

non-Christian religions in a spirit of love and not of antagonism, to understand and justly rate their value as expressions of the religious principle in man, to replace indiscriminate condemnation by reverential study, and to obtain conquest, not by crushing resistance but by winning allegiance. And because this is a subject on which much confusion of thought and misunderstanding prevail it becomes us to speak with all possible explicitness.

It appears to us then that all religion whatever, in any age or country, is in its essential spring good and not evil. It has been at the root of all morality that ever made society possible ; has been the spring of every philosophy, the incentive to every science yet born ; has formed the nucleus and animating soul of every civilization the sun ever shone on ; has been the uplifting force of whatever progress the world, or any part of the world, has ever made. Religion has been spoken of as the great divider ; it is in fact the great, the only adequate and permanent uniting force. Burdened with never so much error, with never so much superstition, it is yet better, immeasurably better than the error and superstition without the religion. And they would be there in unrestrained force if it were not for these. Define it in what abstract terms you will as dependence on a higher power, as a consciousness of the reality of the invisible, as the mysterious feeling of the sacredness of conscience, as a sense of the divine in human life, it is the one thing that has made union, heroism, nobleness, greatness possible to men. Held in connection with what amount of falsehood you like it is the beginning of all truth. Everything worth having in life is founded on belief, nothing worth having is founded on unbelief. India may be as bad as you please under the reign of Brahmanism ; China, Thibet and Corea as degraded as you choose under that of Buddhism and Confucianism ; Arabia and Turkey as cruel and hurtful as you can imagine under Mohammedanism ; Africa as savage as you care to suppose with its dumb dark fetichisms ; all would have been worse without these. Superstition, lust, cruelty, selfishness, savagery, falsehood, wrong, hate, rage, can get on without religion of any kind ; they reign in uninterrupted devilishness, where it has never entered. Lucifer and Beelzebub have no creed, hell has no religion. Dim, dim and cold as yellow changeeful moons, as twinkling, distant, cloud-obscured stars, as momentary, falling meteors in the dark dread night of humanity, yet are they farther removed from the utter darkness, the gloom and terror and despair which are the death of the soul, than from the crimson and gold of the dawning sky the splendour of the noon-day sun which we behold in Jesus Christ.

The one insurmountable obstacle which prevents many of the wisest and best of men from seeing this is the almost ineradicable

tendency to ascribe to the religious beliefs of those we call heathen, the abuses we find in heathen society. No religion, Christianity any more than others, can stand that test. It is the proper argument of infidelity. Apply it fairly and you make a clean sweep. All the divine things which the Gospel of Jesus brought into the world go by the board. The careful, important student of the working of beliefs on the human mind cannot help seeing that the gigantic evils of society, in Christendom and in Heathendom alike, are due to an original corruption of human nature, against which religion is always, in a degree which is the test of its value, a protest. The true root of sin everywhere and always is irreligion. Religion, wherever we find it, makes its appeal to the human conscience, addresses itself to the faculty of worship and makes a stand, effective or ineffective, against evil. However ineffective, to make the attempt at all is better than to let the flood roll irresistibly. China is better than Africa because it has better religions. China without Confucius would have been immeasurably worse than China with Confucius.

If we regard the question in the light of the distinction between subjective and objective we may say that the subjective qualities in the nature of man, which are exercised in religion, are the same in kind, though infinitely differing in degree, in all religious systems, and always, however exercised, are to be treated with reverence; and the proud vast claim we make for the Christian faith is that it alone furnishes those spiritual objects which can give full development and perfect expression to the spiritual nature of all mankind. It alone has certitude strong enough, life spiritual enough, hope high enough, love great enough to make summer in the world's heart. Because it has gone to the centre it can reach the circumference. Its mission to the non-Christian systems is one not of condemnation but of interpretation. On the same darkness, into which their glinting rays have feebly struck, it sheds its heaven-kindled, clear-burning, all-diffusive light. It holds the keys of all spiritual mysteries. To us the non-Christian religions are little other than archaic forms, however valid and fresh they may seem to their followers. They are crude attempts at theology, which have gathered round the personality of men, who in their own spheres, to their own times and races, were spiritual kings. Each presents a problem the Gospel is bound to solve. It has to explain them to themselves. But in doing so it must not disregard the fundamental law of teaching. It must proceed from the known to the unknown, from the acknowledged to the unacknowledged, from the truth partially perceived to the truth full orb'd and clear. Every ray of truth, every spark of holy feeling, every feeble impulse of pure desire, every noble deed, every act of sacrifice, every sign of

tenderness and love, which in them have made them dear to their believers, will be an open door for its entrance, and its right to supplant will rest finally on its power to comprehend.

We have a magnificent example of missionary polemics in the epistle to the Hebrews. Christianity had to replace Judaism, but before it could do so their true relation had to be shown. That mightiest controversialist of the apostolic Church took the whole complicated system of sacrifice, priesthood, Sabbaths, purification, traced their intricate lines till they ran into the Great Redeeming Plan, flung over them all the Crimson Mantle of Christ and struck their foreshadowings through and through with the light that never fades. From that hour Judaism was a lost cause. The bridge was thrown across the gulf, by which men might pass out of the narrow, exclusive limits of a national religion to the large liberty of that new faith, whose aim was to renew and re-unite the universal family of man. Henceforth Moses must be included in Christ, and instead of Christians becoming Jews, Jews must become Christians. It is true that Judaism was, in a peculiar manner, a preparation for Christianity, yet there is a modified sense in which all religion whatever is a preparation for Christianity, and this earliest polemic of the Church is a model for the Christian missionary in dealing with the religions of every country and of every era.

To sum up what has already been advanced, Christianity, in the conception of her Divine Founder, and according to her best traditions in every century, is a religion for the whole world. To bring all mankind into fellowship with Christ is her chief mission. That was the grand master-purpose which gave to the apostolic age its fervour, its inspiration, its resistless sway over men's hearts. But alas! through centuries darkened by selfishness, by pride, by the love of power, by intolerant bigotry, by intestine strife she has gone far to forget her errand to the world. Yet again in our own times this great thought of a love for all men, wide, tender, tolerant as that of Christ Himself, is being born in men's hearts. For the first time in the history of modern Christianity, shall we say for the first time in the history of the world, the idea has been conceived of bringing together face to face, not only representatives of the many branches of Christendom but also leaders of the great historic faiths of the world. Surely this in itself indicates that great movements are preparing beneath the surface, full of hope and promise for the future. The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our denominational distinctions have, for the most part, become anachronisms. They rest on certain hopeless arguments, which can never be settled one way or the

other. Our divisions are strangling us. The world's best literature and the world's best science are already without our borders. The leaders of social reform look upon us with suspicion and distrust. Our attitude toward the Christian world is stiff and unbending in the extreme. Meanwhile material changes and civilizing influences are flinging the nations into each other's arms. The great world, which does not understand the mystery of its sin and misery, is left without its Saviour, and He yet waits to possess the world He bought with His blood. The federation of Christian men and the prosecution in a spirit of loving sympathy of her Evangel throughout the world are the great ideals, which in the past have made the Church illustrious, which in the future must be her salvation.

Is all this distant, far out of reach and impracticable? Doubtless, like the millennium—and we might almost say it will be the millennium—it is by no means at our doors. These are only ideals, and men sneer at ideals. Already sarcasm has been at work on the aims of this great Congress. It has been weighed in the balances of a present day prudence and has been 'found wanting.' Now in the nature of things what is to be attempted by this assembly must be provisional, tentative and not immediately realizable. It must deal with un-matured schemes and unripe issues. Else how is a beginning to be made? Men of hard and unimaginative minds are sure to stigmatize its hopes as visionary. But we are not afraid of a word, and if we were this is not a word to be afraid of. The world is led by its ideals. It is the golden age to come that cheers us through the dark and dreary winter of present experience. It is Canaan with its milk and honey that makes the wilderness of our wanderings endurable. Every great cause for which heroes have bled and brave souls have toiled and sorrowed has been once an ideal, a dream, a hope, and on coward tongues an impossibility. It has been the peculiar business of religion to furnish those illuminating and inspiring ambitions which have been as songs in the night of humanity's upward march. Speaking humanly, religion is the strongest force, and it always will be, because it has always enlisted imagination in its service.

Will you hear a parable from the political history of China? China, great and ancient, we are accustomed to think and speak of her as one wide empire dwelling apart from the nations, unchanged by the course of millenniums, well-nigh impervious to the tooth of time. While other nations have come and gone, while empires have risen and fallen in the misty past and in the clearer present alike, seemingly unaffected by the changes that convulsed the outer world China has been China still. But this is partly delusive. China has been one through all the ages of history, because we had only one name for her, and our ignorance of her internal

state prevented us from knowing otherwise. The fact is, that not once only in her history, but many times, China has been a loose aggregation of petty kingdoms, different races, with different laws, different languages, different customs, and waging war on each other as remorseless as the internecine struggles of the Saxon Heptarchy.

Yet, notwithstanding this she has displayed one characteristic, seen nowhere else, a phenomenon absolutely unique in history. Elsewhere we have seen kingdoms fall and others rise in their place, but never have we seen the resurrection of a ruined empire. Egypt, Babylonia, Assyria, Persia, Greece, Rome all fell,

'Never to rise again.'

Here only we see the broken empire rising from its own ruins, and after being rent by faction, crushed by conspiracy, torn into countless fragments by contending despots, at the next turn of the wheel of destiny, once more coalescing into a harmonious whole, and standing one and impregnable still, the most populous, the most homogeneous nation on earth. And the secret of this strange power has been an ideal. Down the long almost unnumbered line of her rulers, through every change of her many dynasties, in times of order and confusion alike, the ideal with which Confucianism furnished her, the very goal and ultimate aim of the cult, the ideal of a united and peaceful empire, 'P'ing-t'ien-shia,' 'to pacify all under heaven,' was never for a moment lost sight of. Rivers of blood might drench but could not submerge it, treachery and despotism and licentiousness might delay but could not avert it; the star of her darkest night, it has ever lured the nation on, and from every chaos has brought forth order.

Like that is the infinitely greater ideal of Christianity. It too aspires in a deeper, holier, more lasting, more blessed sense to 'P'ing-t'ien-shia,' to pacify—give peace to all under heaven. Another peace than that of external order, the peace which comes from rest of conscience, trust in the unseen, intimate communion through a living Saviour with a Father God. Not a conventional 'under heaven,' whose world is limited to Christendom as China's world is limited to China, but one that runs all round the equator and stretches out to both the Poles. Its programme lies still before us, shame to us that after these 19 centuries it is unaccomplished, shame, deeper shame still, if like cravens we count the cost or magnify the difficulties or blench in the hour of danger; but deepest, most infamous, most undying shame, if in our littleness or narrowness, or love of forms and theologies and ecclesiasticisms and rituals the great ideal itself should be lost, which angels sang that night when the starry spaces were glad and did not know how to hold their exultation because they divined where the message came from, 'Peace on earth good will toward men.'

'Peace beginning to be
Deep as the sleep of the sea
When the stars their faces glass
In its blue tranquillity.
Hearts of men upon earth
From the First to the Second Birth
To rest as the wild waters rest
With the colours of heaven on their breast.

Love, which is sunlight of peace
Age by age to increase
Till anger and hate are dead
And sorrow and death shall cease;
Peace on earth and goodwill!
Souls that are gentle and still
Hear the first music of this
Far off, infinite bliss!'

*To what Extent should we teach the Chinese Classics
in our Mission Schools?**

BY REV. C. HARTWELL.

[American Board's Mission.]

WHEN Viceroy Yeh, who was captured by the British at Canton, was being deported to India in 1858, he was asked why he took so little interest in learning the news from the various parts of the world? To this he replied by also asking a question, "Why," said he, "should a man, who has the whole of the Thirteen Classics in his stomach, care to learn what is going on in the world? He has already in his possession all the knowledge that is worth knowing." And before that time my Chinese teacher had said to me that the Chinese did not consider it necessary to go to foreign countries to gain knowledge and experience. All that was useful they thought could be learned from books. These examples are enough to illustrate the old orthodox Chinese view of the all-sufficiency of an education in the Chinese Classics.

Nor has this exalted estimate of the value of these books even now been wholly superseded. Although the Emperor has been learning English, and mathematical and scientific themes have been introduced into some governmental examinations, still the Chinese in general, and even the Christian Chinese, naturally very greatly overestimate the value of the politico-moral teachings of the native classics. There is a natural tendency also for the

* Read before the Foochow Missionary Union, 19th October, 1893, and published by request.

Chinese, after getting ideas from Christian sources, to read into the native books a better meaning than the writers ever possessed.

This extravagant regard which the Chinese have for their Classics has long seemed to me to have a very powerful influence in hindering their becoming interested in Christianity and embracing it. Considering the Confucian teachings as the height of excellence they do not see the need of anything better to take their place. And as they regard their system superior to the teachings of all the nations around them they do not suppose that the world can furnish anything better than China already possesses. They have been taught to believe that their Confucian system and the Chinese civilization founded upon it were superior to any other. Many years since a Chinese teacher said to me that the Chinese had been accustomed to think their civilization superior to that of other nations, because, although China had been conquered several times by other peoples, in no case had the Chinese adopted the customs and philosophies of their conquerors, but in every instance the conquerors had adopted the manners and teachings of the Chinese.

Then the Chinese teachings are almost entirely confined to the affairs of the present life. They do not discuss the doctrine of the soul, of immortality and of rewards and recompense in the future world. They are very materialistic in their influence, and so tend to make men indifferent as to any interests after death. I had a striking illustration last year of the ignorance of the literary class as to man's future destiny. I issued proposals for prize essays, to be competed for by non-Christian writers on the subject: Is there in the Confucian teachings anything that can give comfort to man at the approach of death? To my surprise I found that the literary men, unless they had become more or less conversant with Christian books or Christian teachings, could not understand the meaning of the theme. Over forty essays were handed in. They were written by first and second degree men as well as by others. One writer discussed the methods of comforting one's parents as they approached the hour of their decease. And none of the writers brought forth anything to give comfort to one in the dying hour. The best that any could do was to present some things implying a future existence and the statements that some of the ancient sages had ascended on high. One writer told me that when he wrote he had not the least idea that the subject had any connection whatever with anything after death. And the essays by some others showed a like ignorance of the spirit of the theme. When I asked one graduate what the literary men naturally talked about when they came to die he replied: They have nothing to speak about, unless they give direction about family affairs, or exhort to live together in

harmony. The idea of there being anything to comfort one's own self in view of death seems to be foreign to all their thoughts. From all that I can learn I know of no system of heathen teachings which is more deadening to the natural religious instinct in man and has a greater tendency to hinder men from embracing Christianity than the general and natural influence of the Chinese classics. As in India the system of caste is a mighty barrier to the reception of the Gospel, so in China the regard paid to the Confucian classics is the greatest obstacle with which the Gospel has to contend, aside from the universal natural alienation of the human heart from God and righteousness.

And yet I think we must admit that the Chinese classics as a whole are the purest heathen classics that the world has produced. If they do not contain so original, mental and philosophical speculations as some others they are comparatively pure from immoral taint, and contain many good practical maxims about the affairs of life. Indeed it may be a question whether the fact that there is so little said about the gods and the unseen world may not be one reason why they are not more immoral in their teachings. When the heathen indulges his imagination and fancy in peopling the unseen world with beings of like passions with mortals on the earth, as they are supposed to have more power than men have to carry out their wishes, it is natural for the sinful mind to imagine extraordinary things in respect to them and to picture their lives, not in the best manner to exert a good moral influence on the worshippers. One recent writer has said: "The gods of Homer and Virgil are not only feasting gods but roystering bacchanalian, drunken gods. They are not only sensuous, marrying and giving in marriage; they are openly and grossly licentious; adultery and rape are divine. They are vindictive, passionate, intriguing, mendacious. They are deifications of Ahab and Jezebel, of Machiavelli and Lucretia Borgia, of Henry VIII and Catherine de Medici. Well cried Vespasian on his death-bed, 'Woe is me, for I am about to become a god.'" (Dr. Lyman Abbott). And the gods of the people of India are represented as very corrupt. But the legends respecting the gods of the Chinese seem to be less impure than those of some other heathen nations of the past. Whether this be a result at the present day of the teachings of their ancient classics, or whether the comparative purity of the Confucian books is a partial result of the like purity in their ancient worship I have not the learning nor the wisdom to decide.

But the Chinese literature has many good moral teachings. It teaches the doctrine of a superintending providence over human affairs. The Confucian books also teach the truth that the ways

of Providence favor the good in this life and tend to restrain men from evil. Providence and the human conscience have taught the Chinese that virtue should be rewarded and vice be punished. Confucianism says many good things about the Five Constant Virtues, the Five Human Relationships and the Three Bonds of Society. But its teachings are very one-sided. Woman is not accorded her proper place, and the doctrine of filial piety is sadly distorted. To illustrate the result of Confucian teachings on this point I will say that I have never yet seen a hanging in any Chinese house or temple that reminded parents of their duties toward their children, while, as every one knows, the sentences about the duties of children are seen everywhere. Confucianism with all its good points in teaching political, moral and social duties needs to be corrected by the better moral teachings of the Bible. The regard taught for rites and ceremonies in the Chinese classics, though good in many respects, makes the Chinese rules of etiquette burdensome to Christians from Western nations, and sometimes one is almost inclined to remember the injunction of Christ to His disciples, "Salute no man by the way."

But the first question for our discussion still remains. To what extent should we teach the Chinese classics in our mission schools? A few years since I said to some of my Chinese teachers in our city school that in my opinion the time had come when, if the Chinese classics could be excluded altogether from schools in China and their place be supplied by such books as had been and could now be written by natives and foreigners from a Christian and correct educational standpoint, it would be a great blessing to the people. They then could be much better educated, learn better moral and social principles, have better views on scientific and philosophical subjects, and their minds would be much better enlightened and open for the reception of Christian truth.

The evil of the native method of teaching I saw illustrated a few weeks since. In a school taught by a Christian teacher, though not a mission school, I examined the pupils. Among them were five or six little boys beginning their schooling, whose parents had stipulated that the children should only be taught native books and in the native way. It was painful to see how lacking in interest the little fellows were when they read. I was struck with the difficulty in our schools in interesting such boys in their books. In the heathen schools they stimulate the boy by the worship and praise of Confucius, by holding up the idea that these books contain the sum of all useful knowledge, and that the mastering of them is necessary if he would have reputation as a writer, and especially if he would become an honored official in after life. But what

stimulus can a Christian teacher use to lead a boy to be interested in reciting the principles of the "Great Learning," which are to fit a man to become a model officer or prince of men? In the school of which I speak the boys who studied Christian books, which they could understand also, manifested much more interest than the others in their native books as well.

But it will be said that it is visionary to talk of abolishing the Chinese classics wholly from mission schools. If a Christian Chinese wishes to influence his people as a teacher or preacher he must have a knowledge of these classics in order to gain the respect of those for whom he is to labor. And this opinion seems to be correct in the main for the present situation at least. But why should the children be required or allowed to read these books at the beginning of their schooling? Why not wait, if the child must learn them, till he is twelve or more years old before he is put to commit to memory the "Great Learning" or the "Doctrine of the Mean?" He can then commit them and be able to understand more or less of their meaning, which will be a great help in the memorizing. Christian and easy scientific books in good style, as well as colloquial books, can be used at the first, and there is no valid reason why, in the use of these, the memory may not be cultivated, and also the power of thought awakened from the beginning of the child's education.

In a carefully written paper on "The Heathen Classics in Mission Schools," by Dr. E. Faber, in the June number of *The Messenger*, after taking the ground that we missionaries should not attempt to "impart Confucianism after the manner of the Chinese in our schools," he says in respect to elementary schools: "For the elementary course the heathen classics are altogether out of place as text-books." In respect to the higher schools he thinks "the classics cannot be ignored. But the Chinese old-fashioned method is not to be adopted by enlightened teachers. The classics are to be treated historically and critically in the light of Christian culture." He then says: "A hand-book on these classics in Chinese has been felt as an urgent need for many years. Such a work would serve the two-fold purpose of a text-book in the school-room and of a guide-book to the gates of the Kingdom of Heaven in the hands of educated Chinamen. In order to produce such a work a masterpiece is needed that would really come up to the highest aim and purpose; its author would necessarily have to devote the undivided efforts of several years to it." And after sketching an outline of his idea of such a hand-book, and after mentioning the Thirteen Classics, those which Viceroy Yeh had wholly committed to memory, he again says: "Although these thirteen Confucian

classics contain much that is good, by far the greater bulk of their contents is antiquated and cannot possibly repay time and trouble spent over them. For Christian schools we need first an *expurgated edition of the classics*. We might retain all that is true, also much that is beautiful, as far as it is not inimical to Christian principles." He further says: "A thorough *reform of education* is required to ameliorate the condition of the people. The first step must be to throw out all ballast of unprofitable learning, especially from elementary schools; let the boys and girls be taught what they need for life and eternity, nothing else. Our Christian schools should lead the way. If we wish to graft something better on the tree of the Chinese mind we must make use of the pruning knife and remove all wild branches." And he closes with these words: "Mission schools may carry out a great mission in China, if conscious of their mission."

With Dr. Faber's main positions in theory, I think, we all in the main must agree. But we shall find great difficulties in carrying out the plan. It will be difficult to find missionaries able to prepare the text-books that he would recommend. And again, there will be great difficulty in bringing our Chinese Christians to believe in our theory and heartily assist in putting it into practise. Their respect for the native books and native methods is very great, and they will be slow to acknowledge that foreigners can introduce methods of teaching the Chinese language superior to those which the natives have learned by centuries of experience. I have found practically great difficulty in getting native Christian teachers to adopt new methods of teaching. The introduction of teaching English in some of our schools will prove of great advantage in aiding the adoption by the Chinese of new ideas as to methods of instruction and education.

And in respect to making a selection from the native classics for use in our schools, on what principle shall it be made? Shall we aim to teach Chinese history? or Chinese morality? or attempt a compend of all the political, moral and social principles found in the Chinese classics? The Chinese history contained in the native books must be of special interest and value to the Chinese. But it seems difficult to make a satisfactory selection as such from some of the classics for this end. Or, if we single out the moral teachings of the Chinese books as of the most importance and teach them, how can we avoid the inference, natural for the Chinese, that we esteem their moral system of great value and so confirm them in their present belief that it is of superlative excellence. Or again, if we attempt to give a compendium of the various teachings in the classics it will be very difficult to

make it satisfactory to the natives and to have it acknowledged as complete. I for one also fail to see how any compendium can be expected to do all that Dr. Faber would have his hand-book accomplish, viz., not only be a text-book in schools but also be "a guide-book to the Kingdom of Heaven in the hands of educated Chinamen." To secure this it would seem that his book must not only be written from a Christian standpoint but must be a Christian book, merely drawing illustrations from the Chinese classics to enforce the Christian truth in point. Many illustrations can be found for such a purpose, but the spirit of the Chinese classics is to make men proud and self-sufficient, the opposite of leading persons in humility and prayer to seek for the Kingdom of God. I do not see therefore how any selection from the classics can accomplish the end he would propose. If we would have a text-book of the Chinese classics for mission schools I see no way but to take the books as they are, in whole or in part, and make such notes as are necessary to call attention discriminately to the proper teachings they contain, and to correct those that are erroneous. It seems to me that if we could have an edition of the Four Books and Five Classics, or selections from them, with the right kind of notes, it is what we greatly need for mission schools of higher grades. Such I suppose is what was recommended by the Shanghai Conference of 1877, but which, so far as I know, has not been undertaken. As the case now is at present I see no better way in our higher schools than to teach the books as they are, or selections according to each one's judgment, and give such instruction as will correct any erroneous teaching. I would not recommend the committing to memory of all the books, as they are not, in my estimation, of sufficient value to warrant so great an expenditure of time and mental energy.

In conclusion, as to courses of study for mission schools in the Chinese classics, a most difficult point to decide wisely, I will presume only to suggest the following :—

For elementary schools, after an advance has been made in Christian books, there might be taught

1. The Trimetrical Classic, 三字經.
2. The Thousand Character Classic, 千字文.
3. The Youths' Hand-book of Knowledge, 幼學須知.

The first of these contains a condensed epitome of Chinese history and a brief description of the Chinese classics, is generally the book first read by the Chinese, and is a natural beginning for studying the Chinese books. The second, though rather difficult to learn, is a good book to give a knowledge of different characters, as it contains one thousand of them and no one in it is repeated. These

characters too are sometimes used as a sort of alphabet for numbering various places and things, so that it is a great convenience to know this book.

What I call the Youths' Hand-book of Knowledge, for want of a better name, needs a good deal of the pruning Dr. Faber has spoken of, but contains phrases and information on a great variety of subjects, which will be of service to the Chinaman who does not have the advantage of pursuing a full course of study.

For the Chinese boy who will have no further education than in the elementary school, and who gets his religious, moral, political and social instruction from Christian sources, I think the studying of these few books will be of much more value to him in his after life than to spend his little time on the classics which he does not have time to master.

For higher schools I see no better way than to follow, or modify according to circumstances, the usual Chinese order of studying, so far as time permits, either in whole or in part, the Four Books, Book of Odes, Book of History, Confucian Annals, etc., interspersed with the usual books of Poetry and on Poetical Composition. Perhaps the time will come when we shall have expurgated editions of the various classics, prepared with suitable notes, much as we have editions with notes of various Greek and Roman authors for use in high schools and colleges at home. In my opinion such editions would be of great benefit in aiding the introduction into China of a better system of education. They might also directly aid the cause of Christianity by judiciously presenting in proper connection, in the notes, the better moral and religious teachings contained in Christian books.

Said a brilliant Oxford student, who died soon after beginning his missionary career: "I think it is with African Missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa.—*Missionary Review*."

According to Dean Vahl's statistical review of missions in 1890-91 there are 304 missionary societies—British, Continental and American—and the following are the grand totals: Income, £2,749,340—increase, £333,402; missionaries, 5,094—increase, 442; lady missionaries (unmarried), 2,415—increase, 327; native ministers, 3,739—increase, 306; other native helpers, 40,438—increase, 4,033; communicants, 1,168,560—increase, 201,704.

An old man named Wang in Shen-si, China, was the head of his class. His nephew, who had lived a bad life, became a Christian, and there was talk of beating him, because he would not worship his ancestors. The change in the young man's life was so thorough that his uncle both refused to consent to the persecution, and resolved that he himself would study the doctrine. As a result he now gives clear evidence that he is a disciple of Christ.—*China's Millions*.

Educational Department.

JOHN FRYER, ESQ., LL.D., }
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Notes and Items.

WE are happy to be able to announce the arrival of our fellow-worker, Dr. John Fryer, from his visit to America and the World's Fair. He has been in labors so abundant for the good of general educational work in China that even his temporary absence is a great loss to us. Much work is waiting for him as General Editor of our publications and Chairman of our Executive Committee. His arrival is welcomed by us all, and he will be a great strength to all our interests.

J. C. F.

A new boys' school is being built in Chungking, Szechuan, in connection with the Methodist Episcopal Mission. It expects to do the work for the present of a high school or academy. We wish the new enterprise great success.

The day of prayer for schools and colleges was fixed by the last Triennial Meeting to be the first Thursday in December, which comes on December 7th of this year. This was chosen rather than the usual day in January, on account of the clashing of the latter date with the vacation at China New Year. We earnestly recommend its observance, not only in all our schools but in all missionary circles in every part of China. It ought to be made a day of special religious services, and for this purpose all regular daily classes ought to be abandoned. A sermon by some neighboring pastor would give a fitting opening for the day's work, and this could be followed by meetings appropriate to surrounding conditions.

The Bible History (玩索聖史), published last year by Dr. Faber, is a valuable work for our advanced Scripture classes in schools. It is in three volumes, and carries the narrative down to the close of the Old Testament Canon. Such a book is a necessary help to the ordinary text of Scripture in giving side lights from contemporaneous history and also in giving the student a chronological view

of the recorded events. We suppose that this work will be supplemented in the near future by other volumes covering the period between the close of the Old Testament Canon and the opening of the New and also the New Testament narratives. We earnestly recommend an examination of this work by all teachers.

The Report of the Triennial Meeting of the Association, held in Shanghai last May, is now on sale at the Press. It is a neat volume of 78 pages, and is bound both in cloth and paper covers. It contains a Preface by Rev. Dr. Parker, the Constitution and By-Laws lately adopted, a revised List of Members, the Programme and Minutes of the late meeting and all the papers which were presented and a resumé of the discussions which followed these papers. This little book is full of the latest information concerning the aims and methods of our educational work, and will be profitable reading alike for those who are not, and those who are, engaged in teaching. No surer tribute to the value of school work could be given than is found in the pages of this little book. It shows that the controlling spirit of our schools is not narrow and sectarian but liberal and broad. An earnestness of purpose is clearly seen, which will prove of great value to the cause of Christianity in China and to the renovation of the empire. A careful perusal will be enough to convert the most avowed disbeliever in schools as a missionary agency and to prove to him that there is the same singleness of aim among our teachers as among any other classes of workers. The Report is sold for 50 cents in cloth covers and 30 cents in paper covers.

Mr. Couling, of Ching-chow, Shantung, writes that some new buildings have been erected in connection with the school of the English Baptist Mission at that station with accommodation for sixty or seventy boys. A training institute, capable of holding about 60 students, has also been erected in the same place. It is also most interesting to note that a museum has been opened by the Mission on a good street of that city and that it is in successful operation. We expect to give more information concerning this museum in a future issue. All these enterprises have been successfully completed without any unpleasantness or difficulty with the people. We offer congratulations.

We feel convinced that a mission school ought to be conducted in the strictest sense as a school and not as a device to catch unwary youths and make Christians and mission helpers of them.

This would be a cunning craftiness unworthy of the highest Christian ideals or of an ordinary scientific devotion to truth. However, while this is true, it is equally true that it is our greatest duty and privilege to see that the strongest Christian influences pervade every department of the school. We ought to let all our patrons understand clearly that in putting their children under our care they are subjecting them to such influences and allow them the discretion of patronizing us or not as they may feel willing or unwilling to the fixed conditions. We as educators are thoroughly scientific in teaching Christianity, for this alone gives us a true and adequate conception of God ; and it is only as the mind and heart have a true conception of God in His attributes and works that there is any proper foundation for real science and sound morality. No right-minded heathen will fail to understand the logic of this position, even though he may be unwilling to send his children to us, and we thus gain in the respect of the people for consistency. In this way we shall obtain no pupil under misunderstood conditions, and the pupils themselves will be more self-respecting. Our aim is not to give Christianity under educational influences but to give a good education under the most thorough Christian influences.

The teaching of English in our schools is like Banco's ghost : "it will not down." The problem meets everyone who opens a new school or who is revising the course of study of an old one. While it must be confessed that some of the very best of our schools have never taught English and have graduated men of thoroughly trained minds it must also be acknowledged that even these schools have the problem constantly thrust upon them by prospective patrons. Some of the leading spirits among us such as Dr. Edkins and Dr. Faber on the other hand, are earnest advocates of its teaching. The latter gentleman thinks that English will hold the same position in the Orient which Latin held in mediæval Europe. It is sure that there is a far greater demand for it than for any other single branch of an ordinary course of study, and that few, if any, of the progressive Chinese of the empire fail to recognize its value. It is taught in all government schools which teach anything outside of the Confucian books. In our opinion the question whether it ought to be taught or not must be settled upon the same principles which are applied to any other branch of study. These principles are two: 1st. What is its value as a training to the mind? 2nd. Of what use is it after it is learned? If English can stand these tests it ought to be taught as readily as geography or surveying. It is for each to settle for himself on these lines. Does the teaching of English develop the powers of discrimination or observation and

then truly educate? After it is learned is it put to any good use for the advancement of mankind, either in temporal or intellectual benefits? We express no opinion in this connection, although we hold a decided one, but desire only to state principles.

The German Methodists of America have just erected a beautiful school building on the hill overlooking Chinkiang, under the superintendence of Rev. C. F. Kupfer. Its faculty is to be strengthened soon by the arrival of two young Chinamen from Germany, who have been pursuing advanced studies there for several years. These young men received their first training in the Kiukiang Institute.

Four things a man must learn to do
If he would make his record true :
To think without confusion clearly ;
To love his fellow men sincerely ;
To act from honest motives purely ;
To trust in God and heaven securely.

—DR. VANDYKE.

“Let Him First Be a Man” is the title of a recent work published by Lee and Shepard, Boston, and written by W. A. Venable, LL.D. “This is a school-master’s book in the double sense of coming from and being intended for this class.” The title is one borrowed from Rousseau’s ‘Essay on Education,’ and itself gives the key-note of the many practical and spermatic thoughts of the book. It is the product of the care and precision of a life-long educator who has attended both to the literature of the ancient masters and to the young and animated spirit of the new education. The book is vivacious and in some parts witty, and cannot fail to excite new enthusiasm in busy workers. Some of the main topics it treats of are, 1 : Education, ends and means ; (4) School-mastery (*a*), guide, shepherd and pilot ; (4) Dr. Arnold’s Way (*f*), how not to govern a school ; 6. Topics of the Time (*a*), experiments of light ; (*e*), the quick coal ; 9. Studies in the History of Education (*a*), Confucius ; (4) Education in Early Greece, etc., etc. We commend the book to fellow-workers.

*The Government Colleges of Suchow.**

BY REV. A. P. PARKER, D.D.

[Methodist Episcopal Mission (South).]

(Concluded from page 540.)

THE *Tz Yang* college is an older institution than the *Chen I*, but it is of a lower grade, as both the Four Books and Five Classics form the basis for the subjects given out for essays. This college was established in the 52nd year of the reign of K'ang Hsi, 1714, by the then Governor Chang Peh-hsing. As originally established it was in some sense a real college, as the founder selected youths of promise and placed them in the institution to study. But in later years it has become, like the *Chen I* college, more of an examination hall than a college proper.

Subjects for essays are set twice a month by the provincial officials and the head-master or president of the college. The number selected for prizes is 60 in the highest grade, 120 in the second grade. Those who are selected for the third grade, containing 400 or 500 names, have simply the reward of being distinguished by honorable mention, but get no pecuniary reward. The prizes given are about the same as in the *Chen I*, but the number of contestants is very much larger, amounting to over 1000 each time, as the subjects given are easier than in the *Chen I*.

The *Ping Kiang* college was founded in the 8th year of Kien Lung, 1744, and is only for the undergraduates (童生). It is supported in the same way as the other two colleges by revenues derived from the lands with which it has been endowed at different times, and also from contributions from government funds. Like the other two colleges it was destroyed during the T'ai-ping rebellion and rebuilt after the recovery of the city.

The subjects for essays, taken only from the Four Books, are given out twice a month—on the 3rd by the provincial officials and on the 18th by the president of the college—and prizes are given for the best essays to a fixed number as in the case of the other two institutions. A limited number of youths, some fifteen or twenty, are supported on the premises, and are regularly taught by teachers provided by the management. But, as in the case of the other colleges, a large majority of the students study outside of the college and come twice a month to hand in their essays, and if successful receive the prizes.

* Read before the Soochow Missionary Association.

After reading the history of the founding of these schools and the published regulations for their conduct and maintenance a visit to the institutions is disappointing. The buildings, which are quite extensive and show the comprehensive plans of the founders, are now dirty and dilapidated. The courts and grounds are overgrown with weeds, and dust reigns supreme in all the rooms. The founders of these institutions have long since passed away, and those who now manage the money manage by ways that are dark to keep a good part of it for their own use, and the buildings are suffered to fall into ruin. The officers in charge, the examiners, &c., live in their own homes; the themes for essays are sent around to the students, for the most part, and apparently the only use for the buildings is to serve as a place where the lists of successful candidates are posted at the front doors. Only in the *Hieh Ku T'ang* does there appear to be some life and vigor remaining; the buildings there being kept fairly clean and in a good state of repair.

Of course nothing is said here concerning the Civil Service Examinations, as that is a subject by itself and foreign to the scope of this paper. Neither is anything said about free schools, of which there is a considerable number in the city, supported, however, mainly by private charity.

An article from the *Shen-pao* on the subject of Education in China will, very appropriately, form a part of this paper. It appeared in the issue for August 31st, and shows, first, the difference between the government colleges, of which this paper treats, and the Civil Service Examinations; and, second, the estimate that an intelligent native writer places on the present system of education in China and the necessity for a change, both in aims and methods. The article runs as follows:—

“The philosopher Ts Sz says, ‘Heaven having created men is surely bountiful to them according to their qualities.’ Hence those who plant must cultivate. Now to cultivate is to enrich and supply with materials for growth, and this means thorough teaching and nourishment. In modern times our government has a universal and complete system for the education of students. Besides the Imperial Academy at Peking there are in all the provinces Educational Offices for each prefecture, district and department. And officers are appointed to superintend educational affairs, as the *Kiao Shou* (director of studies for the prefecture), the *Kiao Yü* for the district, the *Hsioh Chên* for the department, etc. These all have about the same rank as the teachers in the Imperial Academy, and thus it is that the government has appointed both places and men (in all parts of the empire) for the work of educating men of talent.

"But besides this government system of Educational Offices and Civil Service Examinations there are colleges established throughout the country, from one to four in every prefecture and district. These all have established regulations for the explanation of the classics and the examination of essays, and their systems of prizes and rewards are quite sufficient to stimulate students to unflagging exertion.

"But many in discussing the subject complain that, while the students who pass the Civil Service Examinations have some chance for advancement and reward, those who attend the colleges have no such prospect before them. In the civil service examinations the *fu-sang* (general name for a graduate of the first degree) may become a *tsen-sang* (additional licentiate), the *tseng-sang* may become a *lin-sang* (salaried licentiate), and he in turn is eligible to become a *kung-sang* (senior licentiate). Thus they rise inch by inch, and there is always a prospect before them of advancement. Not so with the colleges. A student there can only hope to come out at the head of the list and get a small money prize, and that is all. And yet as a means of cultivating talent and extending education the colleges are superior to the Educational Offices or Civil Service Examinations. For in the colleges there are regular and frequent tasks or lessons set for the students, and thus there is constant variety and extension of the range of subjects for study. The Educational Offices not following such a plan there is no opportunity for an extension of the range of learning and increase of knowledge." (From this it would appear that the establishment of colleges in recent times is an attempt, however vague and unsatisfactory, to get out of the old ruts of the civil service examinations based on the fossilized *Wên-chang* system.)

"But after all," the writer goes on to say, "The subjects of study, even in the colleges, are confined to the 'eight legs' (essays) and to making poetry. And even where themes outside of these are set, such as Historical Allusions, Current Affairs, Explanation of the Higher Classics, etc., yet the sum total of the whole result is only empty words and nothing more.

"But in recent years times are different from those of former years, and it has become very important that foreign affairs should be studied and understood. Hence schools have been established in various parts of the country for the purpose of giving instruction in subjects growing out of foreign relations. The first of these schools was the *Kwang Fang Yen Kwan* at Shanghai. Besides this similar schools were established at Fuchow, Tientsin and other places. The education given in these schools is solid and useful, and the pupils educated in them are of immediate use to the country. Hence we see

that in recent years selections are constantly being made, from among the students in the military and naval schools, of men for positions in the army and navy. But in the case of the *Kwang Fang Yen Kwan* while the first class of students that were selected and reported to the Throne obtained positions in government employ, the second party did not meet with the same favor, but were suffered to drift about among the higher officials without any permanent employment or hope of promotion. Hence though others have been sent up since, the students saw that there was little hope of advancement for them, and consequently they laid no stress on being reported to the Throne. The pupils naturally have lost interest in their studies, and none have been reported to the government for a long time. The pupils in the school have therefore had no other prospect before them than the small monthly stipend of three or four taels per month. And as they are not allowed to go into any other employment as, for instance, compradores in the foreign stores, interpreters, etc., they have been sitting bound, as it were, in the midst of the school without hope of reward or promotion. It cannot be that this is the object of the government in establishing this school.

"The general manager, Liu Kung-heu Taotai, seeing the condition of the school, has made a very full statement of its affairs in a memorial to the Northern and Southern Superintendents of Trade, that is, the Viceroy of Chihli and the Viceroy of Nanking, asking permission to report such of the students as have completed their studies, so that they, the Viceroys, may grant to some of them permission to enter the Imperial Academy, that is, become *Kien Sang*, and thus have the privilege of attending the triennial examinations for *Kü Jen*; others to be appointed as teachers in various parts of the country; some to be sent abroad for study with the various legations to foreign countries, etc. By this means the pupils will have some prospect of 'getting out of the hills,' that is, promotion, and also the country will have the use of capable men, and thus the money spent on the institution will not be wasted. Truly by this means many good results will flow from one act.

"The Taotai having thus turned his attention to the school with the purpose of improving it no doubt the rules of the institution will be strictly enforced, the students will diligently pursue their studies, the native and foreign teachers will brush up their spirits and teach with renewed energy, and in a very few years we shall see cultivated talent blossoming forth the glory of the kingdom.

"As it has become of the very first importance that foreign affairs should be thoroughly understood there need be no fear that one who is well instructed along this line should fail to find employment. But if one who has the knowledge must first show it by

trial, that is, in a private way, before he can find employment, that will be too late (for him to secure a position). And besides, how can one be sure that even when he is known he will certainly be employed? There are a great many persons throughout the country who, 'though holding the precious jade in their arms, are compelled to weep,' that is, unrecognised talent.

"But some may say that when men in high office are on the lookout for men of talent the men of talent will be like an awl in a bag (they will be sure to make their way out in time), and why should there be any fear that men of talent should not find positions of usefulness? But such are ignorant of the fact that although those in high office may be on the lookout for men that they can use, and there may be men well qualified to fill the places, yet they may not have any way of meeting each other. Therefore it is that the present system of selecting and promoting men of talent by the government is regarded as more just and equitable than that which obtained in the Han dynasty, where each region or district chose its own men for promotion to government position. The Han system worked well in its day, but there were many abuses growing out of it. It is therefore not equal to the present system of Civil Service Examinations, by means of which the abuses of that system may be eradicated.

"But the Civil Service Examination ought to take pattern from those of Western lands, where nothing but what is solid and real counts for anything. Only by following this plan can we hope to get men of real ability to fill responsible positions in the country. If we still follow the old régime of giving out a subject and writing *wen-changs* (essays), the student either copying the whole of his essay from some previous writer, or else plagiarising sentences wherever he can find them, and thus making up an essay of empty words, surely we will continue to have mere empty works and no acts, that is, vain pretence and no real benefit.

"In Western lands the examinations are not hampered by having to conform to one unvarying system. Each candidate is examined on what he has made a specialty of and knows. Moreover, each one is examined face to face, the subject is discussed and the candidate's knowledge is brought out. Hence those who pass rejoice, and those who fail cannot murmur. More than one officer is also appointed to superintend the examinations, and each one examines in the subject with which he is specially acquainted, so that all who pass are real scholars, and there is no chance for bribery and corruption."

A recent writer in the *Hu-pao*, in the course of an article showing the urgent need for men to meet the demands of the

country growing out of its foreign relations, discusses the work of the schools that have been established by the government at Shanghai, Tientsin, Fuchow, Nanking and other places for the study of those subjects that China's foreign relations have made it necessary for the officials and people to understand. He says that the results so far obtained from these schools are unsatisfactory. Only about three-tenths of the students have been of any use to the country. The reason assigned by the writer for the failure of seven-tenths of the students to amount to anything is that they are first required to study English, or some other foreign language, before they can get any education in foreign science. "But by the time they have obtained a fairly good knowledge of the foreign language they have advanced in age, and their ardor has become very much abated, so that they have not the interest for foreign studies that they had at the beginning. The result is that most of them do not learn anything of Western science, and are practical failures, so far as any real education is concerned."

The writer's position therefore is that Western science must be taught in the Chinese language before there can be any well grounded hope of real progress. He makes two suggestions as to the best way to remedy the present unsatisfactory condition of things. First, let the government employ an increased number of qualified men, preferably foreigners, such as Drs. Edkins, Fryer, Martin and others, to translate numerous works on Western science into the Chinese language. Second, let the government colleges that have been established throughout the country, such as we have been discussing in this paper, introduce the study of Western science and foreign affairs into their various curricula, and thus make these subjects an integral part of the system of education throughout the empire. Such a move would indeed be a boon to the country. Surely the day cannot be far distant when such *real learning* 實學 will become a vital part of Chinese civilization.

Dr. Ashmore, in the *Independent*, referring to native heathen benevolent works' says: But our most impressive rival to missionary effort was the starting of a native hospital by some of the same parties. The English Presbyterians had done a great work in the healing line, and had made a great impression on the people. Something must be done to take the wind out of their sails. So a large Chinese building was projected and in time completed. That was at least eight years ago—there it stands—a fine, shabby structure—but it has never been opened and has never had a patient. Perhaps the real reason is that some things went askew before they got quite round to the new building. A temporary place has been provided elsewhere for the time being. A large supply of drugs was furnished to the "doctors" in charge, which they were to use in healing the poor and needy and those who had fallen among thieves. It was soon discovered that the medical staff were selling all the valuable drugs for the benefit of their needy selves and prescribing only the cheap ones, or vigorous doses of salt and water, or vinegar and water, or molasses and water, for the common people. That shook the public confidence and discouraged remittances. And so now the mission hospitals have the whole field to themselves again.

Swatow, China.

Melted into Light.

TO MY FATHER, JEREMIAH PORTER.*

I.

Crystal and sapphire mingling in their dyes
 Form the vast pavement of the azure bright
 Against whose measure of unfathomed height
 A mass of cloud-land banks before our eyes.
 Earth-born—it floats its beauty to the skies
 Ever ascending, till enswathed in light
 And flooding radiance, it summons our delight
 In purity illumined, as we watch it rise.
 The crowning of its glory fills our thought,
 A present brightness, interspent with gold;
 No fleck of dross upon its breast of snow,
 No touch of earthly stain within it wrought;
 New wonder from its Sun-drawn light unrolled
 Of dazzling splendor and Celestial glow.

II.

How can such glory stay? It now transcends
 The limits of a possible return
 To the dim shadows of an earthly bourne,
 Aspiring to ethereal heights it tends.
 The Sun anew a transient brilliance lends
 From fires all glow and splendor, as they burn
 Drawing with might eternal. Doth he yearn
 His throbbing flames to quench? Once more he sends
 Rays of strange beauty all transfused with light,
 At whose swift impulse, lo, the cloud disparts,
 By the strong thrusts of quenchless ardor riven
 Gleams in a parting glory on our sight,
 Reflects Celestial vision, upward darts
 Then fades and melts—lost in the light of Heaven.

* Jeremiah Porter, D.D., Post Chaplain, U. S. Army, retired. Born at Hadley, Mass., December 27th, 1804. Died at Beloit, Wisconsin, July 26th, 1893.

Leaving his New England home on the completion of his studies Mr. Porter went West in 1831. Providentially he was led to Chicago in 1833 when that city was a village of only 300 people.

He organized the first religious society in the little village, a Presbyterian Church. This Church, under the pastorate of the widely known Dr. J. H. Barrows, has recently celebrated its sixtieth anniversary. Mr. Porter's early pastorate extended over two years. It served to endear the little city to him. In his old age he was permitted to see it rise to the dignity of the second city in the U. S. and to rejoice in the gathering splendors of the Columbian Exposition. Through a ministry of sixty years, of varied experiences in city and in frontier life as well, he illustrated the strength of a profound faith and of a character as pure and true as it was sympathetic and consecrated to the service of men.

In a memo. of a year's experience, sent to his children in China some twenty years ago, occurs the following sentence: "Through infinite graces in Christ Jesus, our life, we confidently believe, shall melt away into the light of Heaven."

III.

Strong, pure and radiant, his life of love,
 Drawn on to heights serene. Without alloy
 That wealth of gentleness, of peace and joy,—
 Illumined with divinest light, fit thus to prove
 His life work blessed, whom the Son doth move
 To sympathy and service. Glad employ
 Touching earth's shadows urgent to destroy.
 A crystal soul—all lustrous from above;
 Calm while aspiring, patient in his faith,
 Fearless of earthly ill or death's strong strife.
 He fades from mortal sight. To him was given
 The rest of love. Confidingly he saith:
 "Through grace in Christ, rich, infinite, our Life
 Shall melt away into the Light of Heaven."

H. D. P.

 Correspondence.

A SUGGESTION FOR THE REVISERS.

T'ungcho, near Peking, Oct. 26th, 1893,

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I received a valuable suggestion from Dr. Blodget recently, which I pass on. He said, "In the work of our Peking Translation Committee I always took a copy of everything sent me by the other members of the Committee for criticism. When we came together for the final criticism I was the only person who had an extra copy. Others were obliged to listen, or look over the shoulder of the translator as he read his draft and the various criticisms."

He also said, "I have a 'block' for the printing of the lined paper, made here."

It will probably be easy for us all to have copies made of everything that comes to us, including our own work. There is always a possibility of losing the manuscript in its long round. If we keep copies of our work we insure ourselves against such a possible loss,

a matter of great importance to men who are pressed and sometimes almost overwhelmed with work.

How we are to secure the criticisms that come after our own I do not apprehend. Perhaps each reviser can at least make several copies of his final draft for use by members of the Committee. For myself I would be willing to make an extra copy of my own part complete and send round to all the members of the Committee.

CHAUNCEY GOODRICH.

A WANT TO BE SUPPLIED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has recently been drawn afresh to a want, as I conceive, in our Christian literature in China by the reading of Dr. Ichabod Spencer's Pastor's Sketches, in which he records his method of dealing in numerous actual cases with persons in contact with religion. I have often felt how ignorant and helpless I was in

dealing with a Chinese scholar, merchant or peasant, and have often wondered how such persons should be *best* dealt with. Is it possible to have for the use of foreign missionaries in China a book which would be as useful to them in its way as Spencer's book is to home workers? What we now have is only a few scattered and confessedly incomplete papers, without *concrete* cases of dealing, without which Spencer's books could not have been written. Such a work as a Chinese counterpart to Spencer's Sketches would be of inestimable value as being applied Christianity for Chinese. This is the secret which Professor Henry Drummond thought might be supplied to poor groping Chinese missionaries by a number of rabbis sent out from home. Have we not in China already the only rabbis competent for the quest? True, among us there may be grave differences as to methods, yet such a book as I have in mind could after all be best written by a large number of successful evangelists uniting their *experiences*, not their *theories*, under one cover, whereby every really successful method of presenting truth would be set before the reader. For the aggregation of such a symposium is there not somebody willing and persuasive to be found in the missionary body in China?

Yours faithfully,

D. MACG.

JUDAS AS A PRECEDENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was interested in reading the article in the Sept. No. of the RECORDER, p. 417, on "Jesus as a Teacher and Trainer." With much of it I agree and think that we should never forget the

the "Training of the Teacher" was an essential part of Christ's earthly work. But I must differ totally from inference No. 4. If it proves anything it proves too much.

1st. Jesus not only took Judas under training but He put him into the ministry. We should therefore infer that we ought to *put unconverted men into the ministry*. Is it not as legitimate an inference as the others?

2nd. Judas was not only unconverted but dishonest, and yet Jesus made him *treasurer* of the little missionary band. Are we to infer that we are to *select dishonest men for mission treasurers*?

3rd. Judas proved a *traitor*, and Jesus knew that he would do so. Are we to choose men for the ministry and positions of influence in the work, *whom we expect to be apostates and to bring disaster and reproach to the cause*?

It seems to me just as legitimate to make these deductions from the fact that Judas was among the Twelve as it is to say that "His example (Christ's) warrants us to select unconverted persons for regular and systematic instruction."

The fact is that Judas was a *professed* follower of Jesus, was looked on as a converted man, and no doubt, as far as human eyes could judge, was an energetic and earnest preacher of the Gospel. As far as we are concerned I think that the only legitimate inference from Judas being among the Twelve is that a man may be a professed believer and even an earnest preacher and yet become an apostate through disappointed ambition and love of money. To deduce the inference from it that the article does, I regard as an effort, like those of so many modern critics, to poise a very large pyramid on a very small apex.

R. H. GRAVES.

MR. GENAHR'S "FIRST IMPULSE."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Genahr says, "*My first impulse after reading Dr. Ashmore's letter was to send you another long and explicit counter testimony of the Word of God as to 'His own estimate of heathenism.'*" We hope Mr. Genahr can be persuaded to return to his first impulse. The texts adduced by Mr. Schaub surely do not satisfy the mind in favor of Mr. Genahr's affirmation that "*pre-Christian paganism likewise (as Judaism) had a divine sanction.*" The case needs all the witnessing that Mr. Genahr can add to it. It is not proved that pre-Christian paganism had any such thing as "divine sanction" at all. By all means let us have the testimony of the inspired men who were in contact with pre-Christian paganism and who wrote about it. That was God's attitude as declared in the Old Testament towards Molochism and Baalism and Ashtartiism and the "abominations of these nations." All those things were a part of "pre-Christian paganism." Did they have "divine sanction"? He affirms. We deny.

"A brother missionary, who has also read Dr. A.'s letter in the RECORDER, wrote me: *Dr. A.'s illustration of the Mexican dollar is as unscriptural or possible.*" But now a brother missionary down here says that the illustration is scriptural. That is all that logic demands of me on that point.

Mr. Genahr thinks that my article in the *Baptist Magazine* "declares in seeming contradiction to (my) utterances in the RECORDER, etc., etc." The word "seeming" is well thought of. Discrepancy is only "seeming," and that to Mr. Genahr. I have ransacked all I have ever written to see where the discrepancy could be. I have not found it yet, but Mr. Genahr will

be gratified to know that I am still "rastling" with the inquiry.

If there was any "dogmatic tone" in my paper it was out of order, and is to be regretted.

WILLIAM ASHMORE.

MR. SCHAUB ON "FUTURE PROBATION."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I for one am truly obliged to Mr. Schaub for hunting up and setting in order the Scripture passages which, in his mind, help sustain the theory of a future probation. I have a most sincere respect for Mr. Schaub's opinions, and because, with him, I have an earnest desire to know what is truth I have pondered afresh the old familiar verses to see if they bore on the great subject of probation after death in the way he has indicated. To me it is not apparent. The passages refer to other places and other persons and not to the under world and its hosts of dead at all.

Take for example the passage with which he leads off, "*And I say unto you that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven.*" The remainder of the passage not quoted is, "*But the children of the Kingdom shall be cast out into outer darkness, then shall be weeping and gnashing of teeth.*" To meet Mr. Schaub's requirements this ought to be capable of some such application as this, that many of the old world and of the people of Sodom even and of the nations whom God cast out of Canaan for their filthiness, their idolatry and their devilism, shall enter into the Kingdom, while those who were the natural born children of the Kingdom should be cast out. Is it not

more simple and natural to suppose that the Master is foreshadowing that great event which soon afterwards took place, the rejection of the Jews and the calling of the Gentiles? For, note the fact that it was the faith of a Gentile Centurion which drew forth the declaration. Christ had found in a Gentile a faith that He had not found in Israel. He commended it and then went on to add, "And I say unto you that many shall come." There will be multitudes of Gentiles who, by reason of their readiness to believe, will come in to share the promises of grace made to Abraham, while his own unbelieving seed, according to the flesh, shall be lost.

Like observations, as it strikes us, are to be made about everyone of the passages which follow in Mr. Schaub's brief list of citations. They cosily enough fit into the

conditions of things in this world, but not at all so to conditions in an under world. The terms "*east* and *west*" are appropriate in the one case; only the terms *above* and *below* are appropriate in the other. To say that many shall come from the east and the west is quite different from saying that many shall come from *below*.

It is not to be assumed that those who see no clear evidence in the Word of God of a probation after death are without views on the "hope of the heathen." They do allow a hope—grounds of hope from the beginning—but they are all connected with this world and not a future world. God has never left Himself without witness. Men have never been without some Gospel, made available to faith in all ages according to the degree of light and evidence possessed.

WILLIAM ASHMORE.

Our Book Table.

We have to acknowledge with thanks the following books, which we hope to notice at length in next month's Book Table: Boulger's *History of China*; Rev. F. W. Baller's *New Testament Vocabulary*; "*Foreign Missions after a Century*," by Dr. James S. Dennis; the second volume of Rev. N. J. Plumb's *Bible Hand-book*; and Miss Sites' translation of "*How to Win Souls*."

Some time ago there appeared a letter in the *Christian*, asking for missionary leaflets, and we are pleased to see that Mr. James Ware, of Shanghai, has commenced the issue of such leaflets. He intends to issue about a dozen on subjects connected with foreign mission work for distribution among Christ-

ians in the home-lands. From the sample before us—a neat tinted leaflet, suitable for enclosing in a letter—we surmise the purpose will be to have in each leaflet some graspable fact or salient feature of missions in China to awaken interest in, and impart instruction to, friends at home. We understand these leaflets will be issued at the moderate cost of 60 cts. per 100.

The St. John's Echo, published by the students of St. John's College, Shanghai, every other month, comes out in a new form, with colored cover and with improved looks every way. The Editor modestly says: "The new dress, we hope, will not increase its pride; it may add to its self-respect a

little, but surely in that there is no great harm." The articles in the present number certainly speak well for the students and the teaching at St. John's College. There is enough of idiom about the style to lend interest to home readers without obscuring the meaning. The paper gives a glimpse into Chinese life and thought, which it would be difficult otherwise to obtain. We wish the *Echo* increasing prosperity.

S. D. K. FREE GRANT OF BOOKS.

The Society for the *Diffusion of Christian and General Knowledge* is prepared to offer a free grant of Dr. Faber's valuable work on *Civilization* for presentation to each of the civil mandarins in office of the rank of *Chih-hsien* and upwards to any missionary association or to any missionary if a list of the counties (chow-hsien), where distribution is intended, be sent in. Application to be made to the Secretary.

TIMOTHY RICHARD,
Shanghai.

NEW PUBLICATIONS OF THE S. D. K.

To be obtained of the Manager,
Mission Press, Shanghai.

1. 性海淵源, or 30 Chinese Theories of Human Nature, by the Rev. Dr. Faber, in one closely printed volume, 156 pages. Price 25 cts.

It contains Chinese theories, which are given in the Chinese writer's own words. At the close of each theory Dr. Faber, in a few words, criticises it from a Christian standpoint. Thus we have a historical conspectus of Chinese thought on this subject very conveniently put together and see how Christianity may meet each theory. It is one of the most important subjects, and we are very fortunate in having had one of such rare qualifications as Dr. Faber to undertake it. All thoughtful workers will highly value it.

2. 治國要務, or *What a Nation Needs*, by the Rev. Dr. Williamson, in one closely printed volume, 103 pp. of nine chapters. Price 20 cts.

This is the work which our lamented author was engaged on when he died. Chap. I is a general introduction. Chap. II is on the three great factors in a nation, viz., land, people and government. Chap. III. The importance of providing for the welfare of the people. Chap. IV. The importance of opening mines. Chap. V. The importance of trees. Chap. VI. The importance of roads. Chap. VII. The importance of machinery. Chap. VIII. The importance of sound education. Chap. IX. Reciprocity.

Those acquainted with Dr. Williamson know that whatever he issued was sure to be most valuable. The Chapters are also published separately, so that they can be had in parts.

3. 華英歐案定章考, or *English Law in China*, by Mr. George Jamieson, British Consul, 12 pp. Price 5 cts.

This shows some aspects of English law with special reference to China, such as the trial by jury, now so widely adopted, and the various ways by which justice is done to people of different nationalities in China. It is of special value for Chinese at the ports, and of course of the very highest authority on the subject.

TIMOTHY RICHARD,
Secretary.

Proceedings of the Church Missionary Society for Africa and the East. 94th year. 1892-93. London: Church Missionary House, Salisbury Square.

This very interesting year book contains the anniversary sermon by the Right Rev. Frederick Temple, D.D., Lord Bishop of London, the annual report of the committee, reports of the various missions scattered all over the world, many useful maps and tables of statistics, etc.

From the statistical view of the society's missions, June 1st, 1893, we learn that the C. M. S. has now 402 stations, with 6021 workers. Of these 331 are European ordained clergymen, 369 lay workers, 284 native clergymen, 4042 lay native workers; the remainder being made up of European lady missionaries, Eurasian clergy, native female workers, etc. The native adherents number 189,815, the communicants 52,898; there have been 10,854 baptisms during the year; there are 1971 schools and seminaries, with a total of 81,236 scholars.

The general review of the year, as read at the anniversary in Exeter Hall, begins with a verse from Psalms, expressing thankfulness for victories gained, and closes with a stirring appeal from the book of Judges, inciting all to further effort in the impending and "emergent" warfare. The succinct epitome is very valuable, but we welcome the many details contained in the succeeding review of the work of each

mission. This portion of the report occupies 232 pages, and speaks of work in Africa, Egypt, Persia, India, China, Japan, etc. Some of the topics taken up in the reviews are: missionary plans, native church organizations, training of native agents, educational work, work among women, medical missions, literary and translational work, effects produced on the still unconverted heathen, etc. We understand that the numerous petty details in these reports were cavilled at by the home press, but all truly interested in missionary effort will welcome the many interesting incidents of missionary life with which the report abounds. Some of the more interesting points in the reports of the South China and Mid China missions are: spread of the Gospel in Fuhchow valley, the misery inflicted by opium, persecution of native Christians, misery of lepers in China, Dr. Rigg's troubles, open doors, the progress westwards, changed demeanour on part of people, etc.

Editorial Comment.

FRIDAY, Nov. 17th, was a memorable day in Shanghai, being the 50th Anniversary of the opening of Shanghai as a Treaty Port. Natives by the hundred thousand thronged the streets, and everything passed off in a remarkably pleasant and quiet manner. There had been some talk among the Chinese that it would hardly be in place for them to join in a celebration which commemorated their national humiliation. But with the Chinese nothing succeeds like success, and Shanghai, with its beautiful roads, safety of residence combined with liberty and justice, its wonderful financial prosperity (from a native standpoint), is a wonderful object lesson of the enterprise

and ability of foreigners. Thousands are enriched by it, and tens of thousands find here a comfortable means of subsistence, who otherwise would not know where to turn. But it is not so much of the celebrations that we are moved to speak, as of the privilege we enjoyed on Sabbath eve, the 20th, at a Jubilee service at Union Church, when two brethren—Rev. Wm. Muirhead and Rev. Jas. Edkins, D.D.—together representing 91 years of missionary experience, occupied the pulpit. Of course they had many interesting and profitable things to narrate, but the thought that dwelt most in our minds was that of the great number of years of service. It is given to

but few to labor so continuously and so long, and the armor is not yet laid aside. Rest is not yet sought. They are still "in labors more abundant." It was an inspiring sight to look upon these veterans who, though they have labored so long, yet seem hale and vigorous and capable of yet many years of service.

THE American Bible Society is to be congratulated on having secured the services of the Rev. J. R. Hykes, of the M. E. Mission, Kiukiang, as agent for China, and we have much pleasure in welcoming Mr. Hykes to Shanghai. His affability, business tact and scholarship well fit him for the position, and we have no doubt that in this appointment the interests of the Society will be materially enhanced in China.

WE take the following from the *New York Independent*. It is from their report of the Congress of Religions at the World's Fair at Chicago, and is interesting as being from a Japanese standpoint. We question whether the missionaries of Japan would quite endorse all of it, especially when it says that they (the missionaries) "willingly take the secondary place of helpers." It is also but just to Mr. Kozaki to presume that he may not have been accurately reported:—

"Harnichi Kozaki, President of the Doshisha University, Japan, spoke of Christianity in Japan. He described its wonderful growth and the prominence of the natives in all directions. When a creed was to be formulated the missionaries took almost no part. The best religious books are written by Japanese, and missionaries willingly take the secondary place of helpers. The members are mostly young men and from the military class. Their progressiveness is their strength and their weakness. They are unsectarian. The Presbyterian Churches refuse to be called Presbyterian;

they are "the United Church of Japan." The Episcopalians drop that name for "The Holy Church of Japan"; the Congregationalists (Kumiai) are "An Associated Church of Japan." Another step in Church union may not be far off. They are liberal in theology; the Presbyterians "are almost in a body on the side of Professors Briggs and Smith," and the American Board's pastors and evangelists "are advocating and preaching a theology perhaps more liberal than the Andover theology." The Presbyterian Churches had rejected the Westminster and Heidelberg Confessions and accept only the Apostles' Creed with a short preface; and the Kumiai Churches have a very short creed of their own, which is not binding. But though liberal, they are not Unitarian or Universalists. Of late there has been a decline of enthusiasm, owing to a natural reaction and an anti-foreign spurt, with a growth of Buddhism."

IN the Church Missionary Society's Annual Report—a notice of which appears in "Our Book Table"—one of the most noteworthy points in the "general review of the year" is the appeal for more labourers. Bishop Tucker prays that God may rouse His people to a deeper sense of their responsibilities, of the preciousness of their opportunities, of the shortness of time, the length of eternity and the inestimable value of immortal souls. The Bishop-designate of the Niger also writes appealingly, but specially striking is the call of Mr. Eugene Stock and the emphasis he places on the last word: "Everywhere we find one sore need—MEN!" This reminds us that of the 81 new missionaries accepted during the past year by the Church Missionary Society only 29 were men, the remaining 52 being women. This is true of other societies as well—the China

Inland Mission for instance. Whilst lamenting this dearth of suitable men for mission work and seeing in this scarcity the need for earnest prayer that more men may be led to come out to the mission field we rejoice in the abundant spirit of consecration that exists among our Christian sisters. As their sympathy and tact, sincerity and amiability, both in work at home and on the mission field, often awaken in men those qualities which are apt to lie dormant, we trust that the enthusiasm and perseverance which prompts and makes possible the sacrifices entailed in many of our sisters coming out to the mission field will be an example and spur to our brethren at home.

In this connection it may not be amiss to refer to the excellent November number of *Woman's Work in the Far East* recently issued. We recommend a careful perusal by all interested and engaged in missionary work,—and what Christian is not in one form or other? In the various reports of different methods of woman's work there is much to call forth our admiration and enlist our prayerful sympathy. It would be a mistake for the fathers, husbands and brothers in their ploddings or enterprises to overlook the quiet patient labour with which our sisters are getting into the homes of the people and awakening the sympathies and brightening the lives of the children.

ABOUT four years ago a meeting was held in Shanghai of those interested in the proposal to found an institution for the education of Chinese deaf mutes, with the result that an Anglo-Chinese Committee was formed to draft a scheme for this purpose. This scheme, in showing how a deaf mute institution could be established and maintained, pointed out the need for a fair endowment, the lines to be worked on, the need for a manager from

Europe or America, who would be competent to teach deaf mutes to converse, etc. According to the proposed constitution the object of the institution would be: first, "to give general school education, which shall be Christian and secular; and secondly, to teach, in the case of boys, useful and ornamental trades; and of girls, artificial flower making embroidery and general needlework." Our reason for recalling these proposals is to ask if anything further has been done in the matter, or if the influential committee appointed four years ago failed to get beyond the stage of deliberation and suggestion.

Our interest in the matter has been quickened by Mrs. Muirhead's touching plea for the deaf and dumb in the November *Messenger*. With her we feel that "there can scarcely be a worthier object of philanthropic effort, whether put forth in the direction of scientific study, patient teaching, or generous giving than that of redeeming from waste the heaven-given and perfect speaking powers of these our deaf stricken fellow creatures, by means of the so practicable attainment of lip-reading and reading and vocal utterance, thereby setting them free from that death-like isolation which so often stamps with a mournful resignation the lives and faces of the deaf and dumb."

This is not the first occasion on which Mrs. Muirhead has used her gifted pen in this good cause. In the beginning of last year, in referring to what seemed a superfluous and painful reminder of their infirmity in the incoherent efforts of the afflicted ones to articulate, she mentioned what to many was a new and probably startling idea, that in almost every case the organs of speech are as perfect with the deaf as with the hearing. Seeing that there is really no such thing as dumbness from deafness, except through disuse of the voice, should

we not seek to procure for the deaf mutes of China the benefits of the improved teaching, which is the fruit of the most recent and widely extended experience. Working in this direction we will be fellow-labourers with Him who made the deaf to hear and the dumb to speak.

Two months ago we referred to the increased interest in foreign missions and growing sympathy with the workers on the field, resulting to a great extent from the missionary conferences held from time to time in the home lands. Reports received from home show how recent conferences mark still further the rising tide of missionary enthusiasm, and how among earnest Christians of all denominations the question of foreign missions is increasing year by year in importance. The particulars given of a remarkable Norwegian missionary meeting show what a decided growth in missionary interest has taken place among our Scandinavian friends. We read that "a very large missionary meeting was held last month at Flekkefjord, South Norway, a beautiful spot, as yet unknown to tourists. There were present about twenty Lutheran ministers, a hundred delegates from

the adjoining country and some thousands of people. Most of the sessions were held in the Church, a large building containing two thousand people, but on Sunday that number was doubled, and the services were held in the open air; the site being a beautiful dell, among oaks and birches, which made a pleasant shade and coolness without obstructing the view. Here four sermons, all bearing more or less directly on foreign missions, were delivered to a deeply interested multitude; the numbers being maintained to the last. Monday and Tuesday were devoted to conference; the subjects taken up being the best ways of interesting the young in foreign missions and the relations between missions and faith; the various points suggested being treated in five minute speeches of remarkable point and fluency by the various speakers, most of them plain men, peasants and fishermen, with a sprinkling of school-masters and catechists." We are sure our readers will rejoice with us in this growing interest in missions, indicative of a healthy religious life in the rural districts of Norway, and doubtless China will reap some direct benefit from these annual assemblages.

Missionary News.

—We have received from the Shanghai Dispensary, 524 Foochow Road, a bottle of meat juice, prepared by them, and a small vial of compressed tabloids of quinine. The latter are in two-grain doses, and are extremely convenient for administering to the Chinese (or to oneself), being so much more desirable than the old loose powder form, or, even, than capsules. The meat juice is intended to afford an

ever ready cup of beef tea; it only being necessary to add a teaspoonful of the juice to a cup of warm water. The sub-manager of the Shanghai Dispensary is Mr. J. D. Chang, for some time connected with the Presbyterian Mission Press, and for several years a student of medicine, and we can cordially recommend him to the missionaries who may be in need of drugs, etc.

—Rev. C. A. Killie writes, Oct. 2nd: God is wonderfully blessing our work here since the riot. Never before have there been so many inquirers, so many eager to hear the Gospel message.

Riots are not pleasant things to experience, especially such a one as ours was, with its bloodshed and cruel treatment of our Christians here, but personally, if our Allwise Master saw fit to send another and there was the prospect of such additional quickening as this last one has brought, though the flesh is indeed weak, I could not but say, "Dear Lord, we are here but to glorify thee. Do with us as thou wilt," and rejoice that we are counted worthy to suffer for His name.

In my itinerating trips of late there has been an unprecedented demand for books and tracts. Last week, at three neighboring markets which I attended, I sold nearly 1000 books and portions of Scripture, and ceased selling then only because my supply was exhausted.

—When the Rev. Dr. Henry M. Woods, of Ts'ing-kiang-p'u, was at home last year on furlough he acted as Secretary for six months during the visit of Dr. Houston, the secretary, to Brazil. So acceptably did he fill the position that after his return, upon the resignation of Dr. Houston, who comes back to China, he was unanimously elected by the General Assembly Secretary of Foreign Missions. He writes to the Committee appointed to urge his acceptance: "After due consideration and earnest prayer I have decided that it is my duty to decline the Assembly's call and to remain at my post in China. I feel that a missionary should not return home unless it is unavoidable for him to do so, either on account of health, or because there is no one else at home to fill the place. In the present instance

there seems to be no necessity requiring my return, as there are others in the Church at home who will do the work satisfactorily. The call here is so strong, the need so great, the workers so few that I feel I ought to remain."

—There is a sad conflict of evidence on the opium question, as presented before the Royal Commission. There is not much difference on the whole in the evidence of those who, as Christian missionaries, may be supposed to have made the *morale* of the subject a special study. They nearly all agree in condemning the traffic in opium, and they will not admit to baptism and the fellowship of the Church those who are in the habit of using the drug. One of these gentlemen, Rev. F. Brown, of the Methodist Episcopal Church Missionary Society, has been specially criticised by the *Standard* for his statement, that while travelling in the interior of China he had often been ashamed of his nationality on account of England's connection with the opium trade. Mr. Brown sticks to his position, and when it is understood that his work in China took him about 2000 miles per year, and that he made use of some 400 inns while on his journeys, it will be seen that he has some right to speak.

In these inns, Mr. Brown affirms, opium is provided for travellers, so that he has had opportunities to judge of England's connection with opium smoking in Chinese inns in the provinces of Shantung and Chihli, and his conclusion is the common conclusion of missionaries, that "in opium we have a worse enemy to fight against than flood or famine," both of which are so fatally prevalent in China. It is significant that the evidence on the other side all comes from the official element of life in India and China. It is nothing unusual for

government officials to give the lie direct to the statements of missionaries on moral subjects, but in the end the missionary statement is generally substantiated. In the meantime if opium is the innocuous and really beneficial drug that these official gentlemen try to make it out to be, why do they not start a crusade with the view to introduce it into general use in this country and others beside India and China?

The fact is that these gentlemen know little about the people over whom they rule, and so long as things go quietly on, and the revenue comes in regularly, they think that things could not be altered for the better. They live in a sphere altogether lifted up above that of the great mass of humanity, and very often they care as little as they know about the way in which the masses live and the morals and habits by which their lives are influenced. On the other hand, the missionary has to come into individual contact with the people, and cannot help but know their failings and their temptations and the effects of certain habits on their lives. Which class of evidence then will appeal with greatest force to the mind of every unprejudiced man? We do not accuse officials of wilfully perverting facts. They speak as they see. But their point of view is not the one most favourable for accurate and truthful observation. The men who mingle with the people, and who are amongst them for the sole purpose of their elevation, are the most likely to see things as they are. They declare that opium is a curse in India and China, and our conviction is unshaken that no Christian government ought to continue the deadly traffic for another day.—*Free Methodist.*

—About two weeks ago we held our annual gathering with the Shao-wu Churches. The services began on the evening of Wed-

nesday, Sept. 20, and continued through the Sabbath, with three sessions a day of two hours each, except that on Saturday only a forenoon session was held. So far the number of Christians in this field has not been so large but that we could invite them all to a general turn out. Many of those attending contribute each 300 cash a piece to the expenses of entertainment, and the rest is made up by a few leading men with some help from us. At this last meeting, which met with our most flourishing Church in a country village, the guests filled eighteen tables, each seating eight persons. About one-fourth of the audience were women. Six of these latter were from a mountain village about one-half mile above and twelve miles distant from the place of meeting. They walked the whole distance on their "golden lilies" in about nine or ten hours. The meeting was as much of an event in their lives as a visit to the Centennial would be to most American women. The topics discussed by our helpers were most of them taken from "The Exodus," and were treated in a practical way, thus both familiarizing the Christians with an important piece of O. T. history, and pointing out to them what they had to learn from it.

Several of our helpers are literary graduates of the first degree, and others are literary men who have not yet taken a degree. It is a great gratification to us that their bearing is thoroughly Christian. One of our first converts in this region was a man who belonged to the upper class, but the misfortunes to his father's family during the great rebellion, enslavement to the gambling habit, together with a sensitive conscience which felt the bondage deeply, all combined to bring him to Christ and make him humble-minded. A year or two after he came to us he secured as a teacher for one of our number,

a literary graduate, who was a zealous vegetarian. The reading of Peter's vision led this teacher to see the folly of this. Yet he continued a Taoist for several years. He professed to be a Christian, and was received to the Church, while still secretly esteeming Taoism above Christianity. At last his duties required him to explain the New Testament to some pupils in a Christian school. He afterwards said that as he studied the book in order to explain it to the pupils it was as if some one stood at his side and kept twitching his sleeve and saying, "Now is not that good!" A few years ago he confessed his previous hypocrisy and declared himself as at last a genuine convert to Christianity. He always was a genial man, quite free from literary pride, and since his real conversion has been a valuable helper. He was originally a country boy, and had been apprenticed as an incense maker, but an uncle, who perceived that he had ability, took him up and gave him an education. As a sample of his freedom from pride and pomp, last summer as he was footing it across the country to join me at a village he just turned country boy again and caught a mess of fish for his dinner, in a rice field by the road side. He makes a splendid fisher of men. The example and influence of these two men upon the literary men who have since come to us has contributed much to our success in employing such men as helpers. They are the natural leaders of the people.

J. E. WALKER.

Shaowu, Fuhkien.

—We have just had our annual meeting, and each one is appointed to his work for another year. What experiences the past year has brought. Trials, persecutions, dangers without, perfect peace within. What a wonderful Saviour is ours.

During April and May soldiers guarded our houses night and day. We knew not what would befall us, but the dear Master protected us, so nothing has harmed us. God's mercies have been new every morning and fresh every evening.

During the past year three of my beloved brethren, with whom I labored in New York, reaching down after lost ones in the slums, have gone from the mission field to their reward. Bros. Pixley and Coot have fallen in the dark continent, Africa, and Dr. Goldsbury in China. They gladly yielded their lives to God, and when the call came to go home they were ready. They now rest from their labors, and their works do follow them.

Eight years ago our Church commenced work here. Up to last year little had been done outside the treaty ports. Occasional visits had been made into the interior, but no one had been especially appointed to that work. Last year at our annual meeting I was the first Protestant missionary appointed to exclusive work in the interior of Korea. I praise God for the privilege.

Again, this year, I am appointed to the same work.

How vastly different it is from our work in the ports, where we have our fairly comfortable homes with dear ones there, and surrounded by our fellow laborers. It is not the dangers, hardships or privations of a missionary life which are hard to bear; it is separation from friends, far away from those whose hearts beat in unison with ours, as we are obliged to travel alone in the interior. No one to sympathize; our own hearts overflowing with love to those who look upon us with suspicion and give no love in return. What feelings of utter loneliness come over the soul, and we understand, to some little extent, our Master's words when He said, Oh Jerusalem, Jerusalem, how oft would I

have gathered you as a hen gathers her chickens under her wings, but ye would not. And then the Holy Spirit comes into our souls and fills them to overflowing. He comes nearest when we need Him most. Oh blessed work for Jesus! I would not exchange it for any on earth. He makes the desert to bloom as the rose. As we penetrate this dark Kingdom, carrying with us the message of salvation, I am sure we shall have the prayers of thousands of warm Christian hearts in the home lands.

I told you of our little room, eight ft. square, in Pyong-yang, with its mud walls and floor, in which I ate, slept and treated my patients. On my return to Söul at the children's meeting I told about our work and how much we needed a better house in which to do this work for Jesus. The children said, "Well, Dr. Hall, we will ask God to give you a house." I shall never forget those prayers; they went straight to the throne of God, and soon the answer came. After the meeting closed Bertie Ohlinger came to my room with a bright silver dollar and said, "Dr. Hall, here is a dollar to help buy a house in Pyong-yang. I wish I could give more, but it is all I have." At Christmas he had received two dollars, with one he bought a present for his mother, the other he gave to God. Next came Willa, his sister, a dear little girl of nine years, with ten cents. Following her came Augusta Scranton with fifty cents, saying, "I was saving it to help buy a piano, but I would rather help with God's work."

It was only one dollar and sixty cents and the prayers of God's little ones, but He who fed the five thousand with five loaves of bread and two fishes has multiplied the children's gifts until they have grown in eight months to one thousand four hundred seventy-nine dollars and ninety-nine cents. Today we have our building for hospital

and dispensary well situated in Pyong-yang.

God has since taken Bertie and Willa home to Heaven, but still their work goes on.

We wish to express our gratitude to the many dear friends in America and Korea for the deep interest they are manifesting in our work for the Master. We are looking to God for great blessings this conference year.

Yours sincerely,

W. J. HALL, M.D.

Söul, Korea, Sept. 18, 1893.

DEAR FRIENDS OF THE MISSIONARY CAUSE: For your own encouragement, and that you may join with us in praise to God for His blessing and help during the past year, I wish to tell you of the work which has engaged us in the months which have intervened since last Conference.

The Foochow district, including Ming-chiang, was placed in my charge in March, 1891.

Since that time there has been steady progress all along the lines.

The city and suburbs of Foochow comprise over a half a million souls and furnish a field for the workers of the three Protestant missions centered here, namely, the A. B. C. F. M., the Church of England and our own. Our work includes day-schools, boarding schools, the Anglo-Chinese College, the school of theology and our great printing press. The statistical results of these various departments do not show as markedly as in some other departments, but on the work at large their effects are incalculable for good.

Evidence of progress is manifest in the multitude of children freely coming to our Sabbath schools.

Rev. J. H. Worley and Pastor Hu Bo-mi started an afternoon Sabbath school in our East St. city chapel, and the children came by scores, remaining through the hour

to study Scripture texts and listen to the explanation of God's Word.

At Cing-sing-dong, just outside the South Gate of the city, Miss Bosworth and Bro. Lacy have carried on a Sunday school with from two hundred to two hundred and fifty in attendance.

At Siu-liang-dong and in the Ado suburbs Bro. Miner, with the aid of students from the Anglo-Chinese College and the school of theology, is carrying on three Sabbath schools with three hundred scholars—all his little school rooms will contain. Here too he has three day-schools with one hundred and fifty pupils and others pleading for admittance. To people of Christian America, or to those in British India with its government aided schools and its Christian government, our little schools of a few hundred children from among the vast millions may appear meagre. But to us who have toiled for the past thirty years and know how successfully in the past the children have been kept away from us the present indications point to a glorious change among the masses. The leaven hid in the meal is surely working.

But not only among the children is the work encouraging. Last March I baptized at her home in the city an old lady, Mother Wong, eighty years of age. She is an invalid confined to her bed. She had never seen a Church, but the blessed Gospel had been carried to her home by pastor and Bible-women, and she understood plainly the faith into which she was baptized. Our little service was most impressive. Her family, none of them Christians, stood about her bed and heard her answers, clear and decided, to questions put. Then as I gave her the Holy Sacrament she partook of the "Broken Body and Shed Blood" and murmured, "Shed for me, for me." A few weeks ago daughter Ruth and I visited her, and it was

a joy to hear her tell what she experienced of Christ in her own heart. She said, "Sometimes as I pray, 'Come Father, take me home,' a doubt comes, and something seems to say, 'Do you suppose God will accept you now. You gave to the devil all your young, strong useful days; God does not now want this old, sick, feeble, useless body and soul of yours', but then I think if I had a child who went astray and spent all the best years of his life in sin, even if he were sick and useless when he came back to me, I'd receive him, oh, so gladly. So I *know* God for Jesus' sake pardons all my sins. He loves me and accepts me now." The sunset glow of this life, so nearly spent, is having its influence on the family, of which there are four generations living here together, and we hope soon to see them all safe in the fold of Christ.

"The poor have the Gospel preached unto them," and it has sometimes seemed as if only they were willing to accept Christ.

The wealthy and literary classes have ever been the secret leaders of opposition and persecution against our work. But thanks be unto God the strong wall of conservatism with which they have encircled themselves seems weakening and crumbling. We have now over twenty first degree graduates full members of the Church, besides a large number of Probationers. At the recent great triennial examination for second degree not less than twenty Christian students were among the competitors. Such a thing was never before known in the history of this old nation.

The tide is rising; it already has reached the foot of the throne, and soon kings and empires and China's Emperor shall bow low at Jesus' feet and "hail Him Lord of all."

Just here at Foochow a first degree literary graduate, the late Dr. Ling Seng-nguon, a native

physician of great renown, left idolatry to serve God. He was the head of a large family with children and grand-children and servants, male and female, in all thirty or more persons, all living in one large residence built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so revered them that if at any time he saw one neglected or uncared for he took it home and cared for it, and in this way he gradually collected about a hundred images.

At one time, during a flood, he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it home, and had workmen repair it, putting on new limbs, and had made for it a little shrine of finest hardwood, carved. A few months-ago, when the true God became his one and only object of devotion, he presented this same idol, with its shrine and all complete, to my daughter, who in return sent him a large handsomely bound Bible. He said of it, "If I were offered all the gold of famous California and all the wealth of my own land beside, it would not purchase this book of me." But not long after he had cared for the flood-driven idol his wife took sick and died, then his eldest son died, and in the despair of her hopeless grief this son's wife hung herself. Very soon after the second son also died, and hearing of his death the young girl to whom he was betrothed committed suicide. Beside himself with grief the Dr. angrily cast out almost all the images, for which he had so reverently cared but which had not prevented calamity from befalling his household. A friend said to him not long after, "I have found what you need better than any medicine to heal your heart and cure your body," and handed him a copy of Dr. Allen's Shanghai paper, "News of the World." This

proved a source of intense interest, not only for the news it contained but because of the light it gave regarding another religion, of which the Dr. had never heard.

He at once bought a Bible and began careful study of it. His home has since been a place of weekly public worship, and himself an interested learner. His failing health had of late kept him much at home, and he was never within a Christian Church. But in his own home he accepted Christ and sent to us asking if he might not be baptized. Accordingly, as illness prevented my leaving home at the time, Brother Miner, my daughter Ruth and the native pastor, with a few Christian friends, went down Sabbath afternoon.

Like Cornelius of old this man had assembled all his household for the service, and after a short sermon he with his aged mother and three neighbors received baptism. Within three months his long and useful life was finished, and he was called home to join the rejoicing redeemed ones above. His dying testimony was, "All peace within."

But "He being dead yet speaketh," and not only are all his large family now committed to Christ, but from unexpected sources, far and near, come reports of his work. While healing others of physical ailments he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ, the soul physician.

His fourth son, also a literary graduate, is now teaching in our school of theology, and proving himself an earnest follower of Jesus Christ.

Thus is the Lord saying to the North, "Give up, and to the South keep not back; bring my sons from far and my daughters from the ends of the earth." Shall we not take Him at His word who hath said, "Ask of me and I *shall* give thee the heathen for thine in-

heritance" "Hitherto have ye asked nothing in my name; ask and ye shall receive that your joy may be full."

In my next I will tell you of even

more encouraging work now going on in Ming-chiang and Hai-sang.

Yours in His service,

NATHAN SITES.

Diary of Events in the Far East.

November, 1893.

3rd.—The Shansi correspondent of the *N.-C. Daily News* says:—

Large numbers of students gathered at the capital to attend the examinations for *Chüjen*. Many of them appeared to be friendly to the foreigners in the city. Native Christians availed of the opportunity to distribute more than three thousand bundles of books (which were of course furnished them by the book societies.) These books were in the majority of cases given into the hands of the student themselves. It will be at least one good fruit if these young gentlemen are thus led to realise that there is literary activity among others besides the followers of Confucius. Even that would be a point gained. A hand-bill was circulated among them giving the names and locations of all or nearly all the Protestant chapels in the province.

8th.—The native papers report that "Dr. Kin Ta-ting, who has been in Shanghai, during the past month, with orders from the Viceroy Li to collect twenty youths at this port, having a fair knowledge of English and Chinese, for the purpose of training them as surgeons and physicians in the new medical college lately established at Tientsin, has evidently been very successful in executing his commission, there having been no fewer than two hundred applicants for the berths of "expectant" medicos. Dr. Kin started with his flock for the North by the *Hsin-fung* yesterday morning; but he expects to come down again next spring to form a second class at the college."

30th.—At the annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese the following letter from Mr. Hanbury was read:—

Shanghai, 29th November, 1893.

Rev. TIMOTHY RICHARD,

Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese.

DEAR SIR: Your suggestion of this day commends itself to me, and I shall with pleasure contribute Tls. 500 for the purpose of offering prizes of Tls. 100 each at Soochow, Peking, Canton, Foo-chow and Hangchow during the year 1894.

These prizes are to be competed for by the students who periodically gather for examination at those cities, and the essays are to be judged and the awards given by your society.

In view of the fact that nine-tenths of the foreign work done in the interior has for its aim the spiritual good of China I prefer that my small gift should be directed to the material and intellectual welfare of the Chinese.

I therefore throw out as suggestions the following as themes from which the person competing may choose:—

1.—The advantages to be derived by China from adopting the railway system, the coinage of silver money and an Imperial postal system as Japan has recently done.

2.—The advantage to accrue if China would introduce machinery for the preparation of tea and for the reeling of silk, so as the better to compete with foreign countries.

3.—The benefit derived during the past thirty years by the excellent administration of the Imperial Maritime Customs.

4.—Show whether China is really in earnest in wishing the opium trade stopped, and prove that it is possible to suppress the immense culture of the poppy in China if the Government of India consents to cease producing the drug.

5.—Show how may better and more friendly relations be established between China and foreign countries?

The names of the successful candidates should be made known, and translations of the essays printed if possible. I intend to give Tls 100 towards the expenses incurred in regard to this competition.

Yours sincerely,

THOMAS HANBURY.

—The following is the official list of the newly graduated *chujéns* at the provincial examinations in the capital of each province of the empire this year. Peking (open to all comers and including the students of Chihli province) 280 successful candidates; Shantung 73; Nanking (open to students from the provinces of Kiangsu and Anhui alone) 145; Kiangsi 104; Fukien 102; Chékiaug 105; Kuangtung 88; Kuangsi 51; Shensi 51; Kansu 40; Houan 82; Hunan 56; Hupei 61; Shansi 81; Szechuan 104; Yunnan 64; and Kueichow 50, making a total of 1,537 successful candidates for the *chujén* degree throughout the whole empire this year. These

newly-fledged graduates will join the ranks next year of those *chujéns* of older dates who failed to pass at the metropolitan examinations of former years, and will bring up the total to nearly 8000 men, who will compete for the *chinshih* degree at Peking next year. Only about 360 out of this large number can possibly get their degrees, and, as it has been officially stated that the average theses this year are considerably above the mark of former competitions of a similar nature, it is expected that the majority of the new *chinshih* graduates next year will be drawn from the ranks of the new *chujéns* of this year.

Missionary Journal.

BIRTHS.

At Launceston, Cornwall, England, on the 23rd September, the wife of Rev. W. BRIDIE, Wesleyan Mission, of a daughter.

At Pingtu, 20th October, the wife of Rev. T. S. LEAGUE, of a son.

At Shanghai, 3rd November, the wife of Rev. J. N. B. SMITH, D.D., American Presbyterian Mission, of a son.

At Seoul, Korea, 10th November, the wife of Dr. W. J. HALL, of a son.

MARRIAGES.

At Chefoo, Oct. 23rd, Mr. E. MURRAY, to Miss E. FAIREY.

At Tientsin, Oct. 31st, Mr. T. EYRES, to Miss A. GILLHAM.

DEATH.

At Han-chang-fu, Shensi, on the 12th Oct., ROBERT HENRY WILSON, son of Dr. and Mrs. WILSON, aged 9 months.

ARRIVALS.

At Hongkong, 25th October, Rev. H. MOOTZ, Rev. H. GEISS and Dr. H. WITTENBERG, for the Basel Mission; also Miss L. LEFFRANG, for the Rhenish Mission.

At Shanghai, Oct. 28th, Mr. and Mrs. HUDSON BROOMHALL and child (returned), Misses A. GERTRUDE BROOMHALL (returned), GRACE S. BROWN and M. MOORE, for C. I. M.

At Shanghai, Nov. 4th, Rev. N. J. PLUMB (returned), of M. E. Mission, Foochow; Misses C. VOLCKMAR and A. HOLLAND and Rev. N. M. ARNETVEDT, of Norwegian Lutheran Mission, for Hankow.

At Shanghai, Nov. 7th, Rev. W. H. WATSON, wife and 3 children (returned) and Misses E. H. EACOTT, E. A. MINCHIN, A. E. PARKER and L. DUN-

CAN; also Revs. E. F. GEDYE and G. L. PULLAN, all of Wesleyan Mission, for Hankow; Rev. C. BOLWIG and wife, of Danish Missionary Society, for Hankow.

At Shanghai, Nov. 14th, Dr. H. T. WHITNEY, wife and 3 children with two children of Dr. KINNEAR and Miss K. C. WOODHULL, M.D. (all returned) and Mrs. NIEBERG, M.D., for American Board Mission, Foochow; Dr. and Mrs. R. O. IRISH, for M. E. Mission.

At Shanghai, Nov. 21st, Misses S. M. ETHEL REID, H. B. FLEMING and F. E. McCULLOCH, Rev. T. G. HOLMES and wife and Misses DOWLING and SNOWDON, for Chekiang Province.

At Shanghai, Nov. 24th, Mr. and Mrs. C. T. FISHE and family (returned), Rev. and Mrs. A. T. POLHILL-TURNER and family (returned), Mrs. GRAY OWEN and 2 children (returned), Misses H. DAVIES, ALICE HUNT, M. E. FEARON, A. A. HOSKYN, K. SPINK, E. RUSBY, R. ANGWIN, E. J. WALKER, E. PICKLES, A. E. MELLON, E. ROBERTS, M. P. HODGSON, M. J. WILLIAMS and M. E. CLARKE, for C. I. M.

DEPARTURES.

FROM Shanghai, Nov. 4th, Miss F. M. WILLIAMS, C. I. M., for England.

FROM Shanghai, 9th November, Dr. and Mrs. M. WESTWATER and family, Scotch Presbyterian Mission, for Scotland, Mr. and Mrs. M. BEAUCHAMP and child, Miss P. A. BARCLAY, C. I. M., for England.

FROM Shanghai, Nov. 25th, Mrs. SCHOFIELD and 2 children, for England, Miss HORSBURGH, for Canada (C. I. M.), Rev. KARL VINGREN, of Swedish Baptist Mission, for Home.

